

E. 16. 52²

Syn. 8. 61. 10²

THREE
HOMILIES

Vpon these three

sentences following.

PSAL. 55. 22.

*Cast thy burthen vpon the
LORD.*

IOHN 14. 27.

My peace I giue vnto you.

LVK. 10. 42.

One thing is necessarie.

Composed by Philip
Mornay, Lord of Plessis-
Marly.

L O N D O N

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sold in Popes-head alley at
the signe of the Starre. 1616.



12.21.21

24. 15.01

92...939



To the Worshipfull
and his very loving Si-
sters, *M^{rs} Dorothie Ger-*
rard, M^{rs} Elizabeth Har-
vie, & M^{rs} Anne Moul-
son; All increase of
true happinesse.

DEare and lo-
ving Sisters,
seeing it hath
pleased God
to vnite vs together by
most neere and strict
bands of amity, as name-
ly, those of nature and
grace, I haue often beene
A 2 pro-

The Epistle Dedicatory.

proiecting with my selfe
which way I might (be-
fore my departure out of
this world) leave with
each of you some expref-
sions of that loue, which
in regard of both these
bands, I finde my selfe
obliged vnto you in.
Wherevpon it being my
hap during this late and
great Visitation (never
to be forgotten) to light
vpon a subiect, well sui-
ting to these troublous
times, viz. these 3. Trea-
tises ensuing, written by
a Noble and Iudicious
personage, in his owne
native Language: I re-
sol.

The Epistle Dedicatory.

solved out of that little
insight I had thereinto;
by reason of my travels
in my yonger yeares, to
set vpon the translation
thereof; time and leisure
serving me so fitly there-
vnto. And the rather,
least with the vnprofita-
ble servant, I might iust-
ly be taxed in mine own
conscience, either of lay-
ing vp in a Napkin, or
burying in the earth, e-
ven this one talent com-
mitted vnto my trust.
Now howsoever some
may here not vntreuely
object, that moe Tracts
in this kinde haue alrea-

Luk. 19.20
Mat. 25.25.

The Epistle Dedicatory.

dy bin brought to light,
then are either carefully
read, or of the Readers
kindly respected, yet
well weighing the worth
of the points herein con-
tained, it seemed to mee,
that I could not without
some wrong done to my
selfe & others, withhold
them any longer from
the publicke view. For
what burdened soule,
would not gladly accept
of ease? What trembling
heart, would not reioyce
to find peace? And who
is he or shee, whose heart
& head being distracted
& cumbred about many

car-

The Epistle Dedicatory.

carking cares, would not willingly light vpon that one thing, which being obtained, would breed in them a world of contentment? So that vpon the point, these 3. Treatises carefully read, digested, and well practised, may in some cases proue more beneficiall; then to be left by y^e gift of friends, thousands of gold & silver. Now as I am bold to publish them (my good sisters) to y^e world, vnder each of your names & patronage, so is it my meaning also to bequeath y^e same vnto you, not as a worldly,

The Epistle Dedicatory.

worldly, but as a spiri-
tual legacy, the fruit wher-
of my hope is shall abide
with you forever. Let me
intreate you all then, my
deare sisters, with good
Mary to chuse the better
part, w^{ch} as *Clirist* sayth,
shall never be taken from
you, lest being overmuch
busied about the things
of this life, you should
seeme to come short of
the heavenly: as it is to
be feared too many have
already done, doe, & will
doe, till they repent the
same at leisure. *For what*
will it profit vs, to gain the
whole world, and to lose
our

The Epistle Dedicatory.

*our owne soules ; or what
can wee giue in exchange
for our soules? Mat. 16. 26.*

But beloved Sisters, I am
perswaded better things
of you, & such as accom-
pany salvation, though I
thus speake. Wherefore
accept in loue, what is
here presented vnto you,
from a loving heart: and
cease not I pray you, to
pray for him, who de-
sires from the heart, ever
to rest,

*Your very lo-
ving Brother,
A. R.*

January 5.

1625.



To the Reader.



*Christian Reader, thou hast
beere by the
good providēce
of God, and
not without the faithfull en-
devours of a very good friend,
a faire opportunitie offered thee
to read and read again, if thou
be pleased, these three Homi-
lies of the thrice renowned
Philip Mornay, Lord of
Plessis : who in commenting
upon the hēly Scriptures, see-
meth rather to resemble Phi-
lip*

To the Reader.

lip the divine Evangelist,
then a peere of that Land
where he did reside. His la-
bours herein though short, yet
shalt thou finde them pious,
pithy, learned, and sweete.
For here 1. thou maist learne
on whom to cast the burden of
thy ordinary and extraordina-
ry tryals. 2. In all outward
and inward perturbations,
where to finde true peace.
3. In all thy worldly encum-
brances, how to pitch upon
that one thing, which in truth
is better then all things what-
soever besides. So as had
not my friend and my selfe by
often viewing and reviewing
them over (in these late dolo-
rous dayes) esteemed, that thy
gaine in reading of them would
plentifully haue answered the
paine,

To the Reader.

paine, thou hadst not I dare
assure thee in so great plentie
and varietie of good Bookes
at this time, had so free an
use of this; being penned as
it was in another Language.
Accept it then Good Reader,
as a pledge of our Loves to
thee; as also of our earnest
wishes, that thou maist daily
profit in the knowledge of these
and the like sacred and diuine
truthes, to the glory of God,
and thine owne eternall good,
Amen.

Thine in Christ,

C. C.



A
HOMELIE
Vpon these words
of DAVID;

*Cast thy Burthen vpon the
LORD, and he will nourish thee, Psal. 55. 22.*



DAVID much
experiēced in
bearing Afflictions, pow-
reth out his
soule in a most bitter Com-
plaint before God. *I griene,*
saith he, and am much per-

sal. 55.

B

plex

plexed, because of the voice of
the enemy. But what voice?
They cast iniquitie upon mee;
vpon mee poore Innocent,
all iniquitie, all manner of
Crimes; And for the furious
hatred which they beare mee.
And what Enemy was it?
He with whom I was so fa-
miliar, that we communicated
our secrets together, wee went
together into the house of God.
And in this case what could
be more sayd? When, from
whence comfort should come,
thence ariseth griefe: Nei-
ther dissembles he the depth
of his anguish: *My heart is
sore pained within mee. And I
sayd who shall giue mee the
wings of a Dove that I may
flye away?* As if he should
say, now ready to leaue all;
This

This affliction aboue any other, being beyond the patience and consolation of man. But as soone as he was come againe vnto himselfe, nay rather going out of himselfe, he redoubles his courage; *I will cry vnto God, and the Lord will deliver me;* if at the first he vnderstand me not, nor answer me, I will not recoyle. *Evening and morning, and at noone day will I cry aloud, and he will heare my voice.* I will knocke, and that so often, and hard at his gate, that he will open vnto mee. Such importunitie is pleasing vnto him. Then he giues vs a lesſon; In like case; from whom can we better take it? or vpon better prooffe? Vers. 22.

Psal. 55. 17.

*Cast thy burthen,saith he, vpon the Lord, and he will nourish thee. Art thou a Christian, and overwhelmed with aduersitie, or toyled vnder thy Calling, powre out thy heart vnto the Lord; roule thy selfe even vpon him, take him for thy pledge, & doubt not, but as he is naturally good and faithfull in his promises; so he will take thy burthen vpon himselfe, and comfort thee; In the same sence as he saith else where. *Psal. 37. vers. 5. & 6.* Stay thy selfe vpon the Lord, commit thy way vnto him, and he shall bring it to passe; quiet the disquietnes of thy soule; and commit thy selfe to his direction; the which *S. Peter* also teacheth vs,*

toget-

together with him. 1 Pet. 5.
6. & 7. verses. *Humble your
selues vnder the mightie hand
of God, that he may exalt you
in due time, casting all your
care vpon him, for he careth
for you.* And seeing it plea-
seth him to take the care vpon
him, who hath all times
in his hands, let vs not feare,
that he will let the time slip.

Should I cast my burthen
vpon the Lord, may some
say; Is it not over much
boldnesse, were it vpon a
brother? Shall the servant
presume to lay his burthen
vpon his Lord, the Creature
vpon his Creator? A crea-
ture? nay which is worse;
burthened with vnthanke-
fulnesse, with rebellion, and
hatefull sinnes, can this be

done without presumption?
or rather without pride?
And what doth God more
abhorre? But I will helpe
thee in this doubt. It were
pride indeed, if thou tookest
this boldnes from thy selfe;
But he hath given it thee,
he hath ordained it for thee;
*Call vpon me, and I will heare
thee. Call vnto me, and I will
runne to helpe thee;* He is thy
shepherd, and vouchsafeth
to call vs his sheepe, and the
shepherd carrieth the brui-
sed vpon his shoulders bur-
thening himself with them;
so farre is he from casting
them off. Of a Iudge, of a
Lord, of a Creator, he is be-
come thy Father, and Bro-
ther; From whence, even
David comforts himselfe.

Psal.

*Psal. 27. vers. 10. Though my
father and mother should for-
sake me, yet the Lord will ga-
ther me up; yea the Lord
himselfe saith, Though a mo-
ther should forget her sucking
childe, the sonne of her wombe,
and take no pittie of it, yet will
not I forget thee. That is to
say, not my Church, nor a-
ny member thereof; More
tender therefore is he towards
vs, then any parents towards
their Children, or towards
those that hang vpon the
breast of the tenderest mo-
thers, who in the meane
time, run as it were vndone
at their cry, opposing and
exposing themselues against
the cruellest beasts, to de-
fend them, they forget the-
selues, goe out of the-
selues,*

Isa. 49. 15.

to put themselves in their place. What then shall we not expect from the bountie of the Lord towards his children, from his Bowels ever yearning? From this Father, *who spared not his owne sonne, his onely sonne, one with himselfe, to give him for vs* Rom. 8. & 32. Of that Sonne who being in the forme of God, equall unto God, emptied himselfe; took the forme of a servant, and humbled himselfe unto the death, even the shamefull and curied death of the Crosse; and all this, for servants; nay rather for slaues, malefactors, and accursed sinners.

Well then, *Cast thy burthen upon the Lord.* No other

ther will take it vpon him,
 vpon no other canst thou
 lay it. But what burthen?
 He saith *thy burthen*, not e-
 very burthen; but *thy bur-*
then. Thine owne burthen;
 not that which thou impo-
 sest vpon thy selfe, at thine
 owne will, or doest rashly
 thrust thy selfe into. Know
 therefore, if thou be a childe
 of his family, that thou art
 in a house of order; That is
 the burthen which he hath
 layd vpon thee, who by his
 Ordinance hath made it
 thine; But take thou heede
 also, that it be from him;
 that hath a soveraigne pri-
 viledge. By him who doth
 nothing, but by waight,
 number, and measure; it
 cannot be but well propor-

tioned and rightly added, if according to the proportion of thy strength, of the strength which he hath given thee, that thou shouldest beare it chearfully, that thou shouldest goe on still in thy Calling with all thy power: if aboute thy power, it is to make thee feeble thine owne infirmitie; and to call for his helpe: let thy weaknes humble thee before him, and strengthen thy selfe with his grace. For how ever it be, thou canst not lye long vnder the burthen, for as much as his grace is made perfect in thine infirmitie; thy burden is made his; his strength consequently aboundeth towards thee, euen then when thine fayleth

leth. Contrariwise, Impo-
sest thou vpon thy selfe, any
crosse or affliction; thou art
in danger lest it be said vn-
to thee; who hath required
these things at thy handes?
Also, if thou vndertakeit a
charge according to thine
owne will, and afterwarde
falleit vnder it, take heed it
be not obiected vnto thee,
thou vnnest and I sent thee
nor. Ierem. 23. & 21. thou
spakest, and I put not those
wordes into thy mouth.
Whereas those, vnto whom
God hath giuen their charge,
he bindeth himselfe to be
their Gardian; Saying, *I will*
be with thee, and where he
is, what can be wanting?
He is faithfull, saith the Apo-
stle, *and will not suffer his to be*
temp-

1 Cor. 10.

13.

tempted about their strength;
 and giveth an issue with the
 temptation: with his calling,
 the efficacie. Onely let vs be
 assured, that wee beare the
 burthen; that we performe
 our (or rather indeed his)
 charge, and let vs not be a-
 fraid to say with the same
 Apostle, *Phil. 4. & 13. I am
 able to doe all things, through
 Christ, who strengtheneth me.*
 Now this burthen is vsually
 of two sorts; either a crosse,
 or some tribulation laid vp-
 on vs by God, or else a Cal-
 ling, wherein he hath set vs.
 And that properly is meant
 here, but in the highest de-
 gree, and highest termes.
 For, as for afflictions, it is
 certain, that there is nothing
 that lifteth vp our hearts
 more

The burden
 of trials and
 temptations.

more vnto God, which draweth them from the earth, they are the bellows, that kindle prayer in vs, raising it, as it were, out of the ashes; But whilest they containethēselues within some measure, so as they seeme fitted to our strength, abiding within the termes of hope, namely, disgraces, loss of goods, sicknesles, griefes, banishments, and such like. But when disgrace passeth vnto persecutions without cause, the losse of goods, vnto slander against our honour, sicknesse into agony, griefe into heart-breaking, banishment into proscription, then the accents of our **Complaints** change their tune, the complaints themselves

selues are dried vp; and so much the more, if these evils be procured by those who shuld wish vs well, yea, if when thou art most wronged, whilst thou takest most paynes to doe well; And so much the more, as it concerneth thy perion, thy family, the house of God, his Church, (the apple of his eye) Because certainly it seemes vnto vs; that God hath lost his rule, that he remembers not any more what flesh and bloud is; but rather hath an eye to the minde of man, winding it vp vnto the highest pitch; Because it seemes, he doth not equally poyse the balance of his justice, nor to haue left him any thing but
the

the string to hold them, when often the wicked prospereth at the costs of the godly; the slaues, at the perill of the children; the *Philistime*, vnto the shame of the *Israelite*, reprobate *Saul*, vnto the confusion of faithfull *David*; He delivers them into their hands, he forsakes them. And therefore we are not to thinke it strange, if the request of *David* passeth from a prayer vnto a cry, from a cry vnto a hideous noyse, from a hideous noyse vnto a tempest. *Psal. 55. & 2.* And yet though he casts not off his burthen: may he not be sayd to shake it off? Hee shakes it off, who to deliver himselfe from affliction, makes a Covenant with death,

death, and hell; takes counsell of flesh & bloud, trades with the world, though it be with losse of the glory of God, redeemes himselfe (he cares not how) from them who persecute him.

David doth not so, for saith he, *death as a tyrant shall sease upon them.* Psa. 55. 15. But as for me, *I will call upon the Lord, and he will saue mee,* Vers. 16. Why so? Verily because hee knoweth that the Church is Gods building, that the faithfull are his true children, and are the only living stones thereof, that amongst these stones some are hewen, some polished for the corner-stone, for the maister-piece, for *Corinth, &c.* All that come vnder

under his hand, must endure the mallet, the chissell; and so much the rather by how much they are destinated to a higher place, to wit, to stand in the forefront of the building. Seest thou any exempted from the hammer, then say boldly, they are not fit for his building. Vpon our corner stone, he layeth no other, but *chosen & precious*. 1. *Pet.* 2. 5. yea, himselfe, to be layd as the head-stone of the Corner, by what hammers, chissells, &c. hath he not passed? Namely, calumnies, false witnesses of *Pharisees*, of *Priests*, the cruelties of the *Romanes*, of the *Jewes* themselves, his brethren according to the flesh? Vpon this stone,

stone, thinkest thou, vnskilfull builder, that there may be set any ruffe ones? And thou vtamed member, dost thou thinke it strange, that to make thee capable thereof, he make thee passe vnder the playne, makes thee smooth through hacking and hewing? Therefore *David* who had passed through such trials, who knew what and how many hewings are needfull for the faithfull, to make them fit for this building, what were the vses, and benefits of affliction, which God sends vs, is not ashamed to say. *Psal. 119. vers. 67.* that before he was afflicted he went astray, but now it had brought him backe to his Law; He casts
not

not off his burden through
despaire, but cryes vnto the
Lord, and waiteth for his an-
swere ; because he assures
himselſe, that that spirit
which cryeth in him *Abba*
Father, the same eternall
spirit doubtlesſe will giue
him this answer; *behold I am*
with thee, neerer vnto thee
then thy ſelſe ; He knowes
that the Lord doth willing-
ly draw neere vnto the bro-
ken hearted & contrite spi-
rits. *Pſal.* 34. & 13. He de-
lights rather to be in the
prison of ſorrow, then in
the wedding chamber ; in a
ſoule withered with bitter-
nelle, then ſpread out in de-
liciousnelle. And in deede
ſeldome you ſee ſuch a one
powre out his ſoule before
God,

God, but presently shee gathereth vp againe her selfe in faith and confidence, and her cry is turned into thanksgiving, this swounding into a sacrifice of praise. Hath *David* said. *Psalm*. the 6. vers. 3. 4. 5. & 9. *My bones are vexed, and my soule is astonished?* By and by also followes, *Depart from mee yee workers of iniquitie, the Lord hath heard the voice of my weeping.* And vpon the calumnies of *Cusse* the *Beniamite*, prayeth he. *Psalm*. the 7. vers. 1. 2. 11. 13. 15. & 17. *Lord I draw neere unto thee, defend mee, that he teare mee not in peeces like a Lyon;* He resolues with himselfe, vers. 10. 11. 12. *The Lord is my Buckler, if he turne not, he*

he will whet his sword. There he finds both his weapons offensiue and defensiue, hee shall travayle to bring forth wickednesse, but shall bring forth a lye, his travayle shall fall vpon his owne head. I said, saith he elsewhere, when I began to slide, when I began to be swallowed vp with feare, I am cut off in thy sight. Psal. 31. vers. 22. 23. 24. But thou hast heard the voice of my supplication, when I did cry vnto thee: glorying therevpon by way of triumph, saying, Lowe the Lord all yee his Saints, for he keepeth his faithfull ones; be of good courage, and he will strengthen your heart. And so in this place, having felt himselfe discharged of the burthen
of

of his griefes, he encourages others ; saying, *Cast thy burthen upon the Lord, &c.* Psal. 55. Is he hid in the Desert of *Ziph*, flying from the fury of *Saul* his King, being ready to be delivered vp into his handes by those of that place? He hath no sooner sayd, *O cruell people ; a people that haue not set God before their eyes, do even seeke my life ;* But he presently resolves, *God is my helpe:* He even burnes with zeale to offer him sacrifice ; *I will,* sayth he, *sacrifice vnto thee with a free heart, for thou hast delivered me.* Even thou hast delivered me ; He holds his deliverance for accomplished, he sees it with his faith, with the eyes of his soule ;
though

though a farre off, yet most certaine. For the holy History tells vs, that as *Saul* and his people went pursuing him, a messenger met *Saul*, saying, *Make hast for the Philistines are come into thy Dominions*; *Saul* presently breakes off his Chase, and behold *David* in an instant beyond all expectation delivered, by meanes of the *Philistines*. And hereunto belongs that of the *Psal.* 57. 4. *1 Sam.* 24. ver. 1. at what time he hid himselfe in the caue of *Hengedi*. When *Saul* also sent to kill him in his house, we see him troubled. *1 Sam.* 19. 9. 11. He obserues their practises, their plottes, their watches; he opposeth his integritie and his innocency;

1 Sam. 23.
27.

cency; but with what peace
vnto his soule? *Psalm*, 59. ver.
9. 12. 16. *Lord God, thou wilt
laugh at them, and yet Lord
slay them not, least my people
forget it; He is now more
carefull of their life then of
his owne. Lord I will sing of
thy mercy in the morning; I
will not loose one houre of
my ordinary exercises. The
like examples wee haue also
in the Psalmes 64. 69. 140.
and many the like, against
those who eyed him, wat-
ched him in his wayes, in
his words, & (if they could)
even to his very thoughts;
But even in the greatest pe-
rill, he concludes all in cer-
taine hope of Deliverance;
saying, *The iust shall reioyce
in the Lord, and shall draw
neere**

neere unto him, and all that
are true of heart shall be glad
and reioyce; as touching his
Iustice, which he will ma-
nifest to the one, and will
doe to the other; The floods
are risen up even unto my
soule, I am afflicted and in
griefe, but thy deliverance
shall lift mee up on high, so
high, that no waters, no, not
a deluge shall attaine there-
to; I know that the Lord will
execute Iustice for the afflic-
ted, and howsoever it be, the
upright shall dwell before his
face. But some prophane
person may here say, is Da-
vid thus confident, the bur-
then notwithstanding lieth
still vpon his necke, he is
slandered, abused, watched,
pursued by Saul, by his

C

most

most familiar friends, yea by his owne sonne; but he is lightened of this his burthen, comforted in soule, because of his liuely faith, which represented vnto him the helpe of his God, both certaine and present, because his loue by his holy Spirit was powred into his soule, because a diuine light shining vpon it, scattered the darknesse thereof. And thou Christian, whosoever thou art, if ever thou hast called vpon the Lord in the like anguish, how often before thy burthen (the cause of thine anguish, of thy grieffe) was eased; hast thou notwithstanding felt thy spirit eased by thy prayer? God without doubt holding

ding his hand invisibly and insensibly vnder thy burthen, as it were hidden from thee. The burthen continuing, and yet the paine diminished; because we haue now two to beare it, because it pleaseth God to beare one part of the burthen, and that the greatest part also, suffering vs to redouble our strength, that he might lend vs his owne.

For example, *Ioseph* being cast into the pit by his brethren. *Gen. 37. ver. 27.* it was some reliefe to be solde vnto the *Madianites*, and then vnto *Potipher*, Captaine of the Guard *Gen. 39. 1.* his burthen encreaseth, when the slander of his mistress caused him to be cast

into the dungeon; but *Moses* addes presently, that *the Lord was with Ioseph*. ver. 20. he shewed his mercie vpon him; in giving him fauour in the sight of the Master of the Prison. Such fauour as made him way to *Pharaoh*, even to the supplying of the necessities of *Iacob* his Father, and all his house; yea even to be ruler over *Egypt*. Who now in the meane while would haue beleeeved that *G O D* was with him in prison? In like manner he saith to *Iacob*; that is, to his Church, & to all the members thereof. *Esa. 43. 2. When thou passest through the waters, I will be with thee, they shall not drowne thee, and when thou goest through the fire, it shall not*

not burne thee; because I will
be with thee. Even I, who
commandes the elements,
who rules over the waters
of the Floud. *Psal.* 29. 10.
who makes my Ministers a
flame of fire, *Psal.* 104. 4. I
am with thee, because I haue
redeemed thee. *Esa.* 43. 1.
I haue called thee by name,
thou art mine, and by conse-
quent I haue Interesse in
thy ruine, in thy losse. Is
God with vs in the fire, and
in the water. *Isa.* 43. 2. if he
saide it not himselfe, who
durst belecue it? And in-
deed we see it in the waters
of the red Sea, which gaue
place vnto the Children of
Israell, when in the meane
while they overwhelmed
Pharaoh and his hoste. Also

Exod. 14.

Dan. 3.

in the three Children in the Furnace, being heated more then ordinary, it consumed them, who cast them in. *Dan. 3. 27.* but of those that were cast in, it singed not a haire; an Angell ioyning himselfe vnto them, in the midst of the fire, who kept them; *One* (sayth the

Prophet) *like to the Sonne of God.* These things you see being performed, both really and visible in them: whence wee may learne, that God who was with his in the midst of dangers, out of the which there appeared no issue, is invisibly, and no lesse really with all those, who call vpon him in true faith, he compasseth them about with his mercy, and

and assisteth them with the
 presence of his Angels, yea,
 of his owne presence also.
 Whence it is that *David*,
 hiding himselfe from the
 wrath of *Saul* in the Cave,
 makes his prayer vnto God.
Psal. 57. 4. saying, *My soule*
is amongst Lyons, I lye a-
mongst those that are set on
fire, amongst men whose teeth
are speares and arrowes; he
 assures himselfe notwith-
 standing, that *God will send*
from heaven, and deliver him;
 yea out of this danger; and
 in this faith he wakens his
 tongue, and all his muscicall
 instruments, to giue him
 praise. This deliverance be-
 ing vnto him no lesse reall,
 nor lesse miraculous, then
 that of *Daniell* in the denne

Dan. 6. 22.

of Lyons, in which denne
the Angell of the Lord did
shut their mouths; but what
if not so visibly; because
such miracles, are wrought
visiblie but once, or very
rarely; to try our weaknes,
as also to show that God
can doe it, ceasing not in
the meane while invisibly
to continue according to
his word & promise, which
assures vs that he will do it.
And herein the faithfull
cōsider, that so often as they
finde themselves, amongst
such Lyons; thirsting for
their bloud, and hungering
for their life, yet can they
doe them no hurt? And in
such appetite and such su-
ry, seing themselves a prey,
can they doubt of him who
re-

restraines them, who must
sels them thus invisiblie?
Therefore tell me not here,
that wee now see no more
miracles. We see them not
indeede, because wee want
eyes; for what doe we see in
effect but miracles? Thou
Christian, if the creation of
the world, if the vniversall
change of the course of the
world, by the power of
Christ, if the death of so ma-
ny Martyrs beleeving the
Resurrection of a God cru-
cified, so many ages past;
tell me if so sweete a harmo-
ny of all and every particu-
lar thereof, be not a suffici-
ent myracle? In vaine will
it be for thee, to see the lame
to goe, the dumb to speake,
the dead to rise; Thou shalt

alwaies find in thy discourse matter of doubt ; they will be vnto thee illusiōs, slights and trickes of Sathan ; well then, let vs cast our burthen vpon the Lord, and let vs the rather consider of his grace and of his helpe in vs and towards vs. And after we haue seriously called vpon him, feeling our selues in effect either discharged of this burden, of this croise, which crushed vs, or encouraged to beare it more ioyfully, let vs then boldly say ; The Lord hath here put to his hand ; for from no other but him, could come ease of paine, or increase of strēgth. Therefore let vs freely acknowledge, in the healing of our stroke ; and of this
issue

issue of bloud, that vertue is gone out from Christ, yea, albeit we haue but touched the hemme of his garment; this touching, this hemme, which is as it were but to giue a body vnto their invisible and spirituall vertue, thereby to make it vnto vs (flesh and bloud as we are) not more efficacious, but more sensible.

Well then, if the Lord as in some temptations seemes to thee that himselfe takes part against thee, and by consequent thou thinkest, that he himselfe is become the burthen, so farre off is it, that thou canst hope, he should beare thy burthen; vnto whom then shouldst thou haue recourse? And
here.

here lyeth the highest point of the triall. Take an example in *Abraham*, when God commanded him to offer vp his sonne, whom he had long time waited for, his *I-saac*, his onely sonne ; by that so expresse a commandement, vpon so solemne a promise. *Gen. 22. In Isaac shall thy seede be called.* What was here to be done ? Certainly both these two, being equally objects of our faith, and of our obedience; the one and the other, being the word of God, but wee will hold vs to the commandement which bindeth vs, leaving vnto him the fit time to fulfill his promise ; And let vs say with faithfull *Abraham*; *The Lord will provide,*

Note.

vide, who holds the issues of death in his power. *Psal.* 68. 20. Who can raise mee children even out of stones, and can restore me this sonne againe, if need be, even the same and none other *out of the graue*; And yet on this childe depended the promised Christ, the blessed seede, the salvation of the church? So ought the Christian to be resolved to follow the voyce of God, with his eyes shut, against all imaginations, equivocations, & humaine glosses; whereof in all perplexities, the chiefest wisdom is to be silent, both in God, and to God. *Psal.* 62. 1. However it be saith the *Psalmist*, my soule is silent in God: an higher prayse

Note.

praise we cannot giue vnto him; *To be silent*, that is to say, he murmures not in himselfe, replies not againe, but yeelds to his will, and waiteth with patience the issue thereof, and submits his whole wisdom to his providence; This being certainly the highest point of faith, to which it is not alwayes giuen vs to attaine vnto. But if it happen vnto vs, as it did vnto *Iacob* vpon his wading through the fford *Iabek*, vpon the point of his meeting with *Esau*, to wrastle with God, with our weaknesse, against his promises, let vs not trust so much vpon that, that he suffers himselfe to be overcome by vs, vouchsafing to
con-

condescend vnto our weak-
nesles, as to the perpetuall
marke he left vnto *Iacob* in
his thigh, when he leaues
vnto vs the marke, as of his
power, so of our infirmitie.
Of this power (sayth the A-
postle) which is perfected in
our infirmitie. A heathfull
infirmitie, which God de-
lights to leaue in those that
are his, to keepe them in du-
tie. As in *Iacob*, though he
blessed him, yet he humbled
him, that he should not be
proud of that blessed wrast-
ling; In like manner in *S. Paul*, notwithstanding his
prayer many times reittera-
ted; least the excellencie of
things revealed vnto him,
should lift him up above mea-
sure. 2 Cor, 12. That we
should

Note.

should alwayes be forced vnder the heaue burchen of our aduersities, and in our weaknesse, to call to him for strength.

Note.

Strength, which shall neuer fayle, seeing it is he that promiseth it, offers it vnto vs, so as he even taketh pleasure to be called *our strength*, although sometimes he lets vs suffer, and groane, being ready to sinke; but he knowes at what instant to helpe vs; at the halfe blow, as of *Isaac* vpon the blocke; the more to manifest his deliverance; if also he lets vs alone in danger, in necessitie; it is alwayes one and the same providence, from the same art of the Phisitian proceedeth the incision of the

the Patient, and his dyer ;
both the one and the other,
being in his choice, and not
in that of the patient. *1 King.*

17. That the Prophet *Elias*
should be fed by the Ra-
vens, which day by day
brought him bread & flesh,
evening and morning, his
daily bread ; it was the more
to make him feele God his
fatherly care, and the rather
to bring him to commit
himselſe vnto his bountie,
then if he should haue ſet
before him a ful ſtore houſe
of victualls. Vnto the wid-
dow of *Sarepta* alſo, to draw
out of her barrell of meale,
& her cruſe of oyle, to mul-
tiplie it from day to day, e-
uen to abundance ; it made
her the more to feele her
want,

Note.

want, and in her necessitie, the power and bountie of God, and by the one & the other, to keepe her devout, to augment her faith, to heate her zeale; then if at the instant, he had given it her in a full horne, & wine-celler. Because the blessings we receiue of God in the whole heape, and on a sudden, vanish away into some light thanksgiving; they are at the first but coldly acknowledged to God; and a little while after, they are attributed vnto a friend, and to our good fortune, and to our owne industrie; but when they come slowly, and by degrees, so as we are constrained to waite for them, then they giue vs time
to

to desire them, to sigh for them, to taste them, to relish them, to fill our senses, our imagination & memory; And to say with David. *Psal. 63. I seeke thee at the dawning of the day, my soule thirsteth for thee, my flesh lusteth after thee, in a barren and drie Land, where no water is.* Graunt, that herayne Quails downe vpon vs, the flesh being yet between our teeth, wee will be readie to murmur. And therefore the better to flie, to flie I say vnto God, we haue need to be kept low; to returne vnto him, to know his luer, and not to feed vs to our fill, least otherwise wee take the wing, and follow after vanitie, with the first winde that bloweth. God

The burden
of bearing
the Crosse
of Christ.

God then being called vpon by vs, when wee are vnder crosse and afflictions, which hee layes vpon vs, he strengthens vs with his grace, according as he sees it needfull for our salvation. Loe the very end of these crosse, even of the crosse, which in the doubtfull wayes of this world, better then any other guide, or marke, doe correct and reforme vs. But vnder the crosse principally of his Christ, vnder the true crosse when it is layd vpon our shoulders, then we feelee the helpe of his strength; when we are called to suffer for his Name, for his Truth and for his Word; and indeede diuers are the natures of these crosse,

croſſes, every maner of way. By theſe he hath ordained to humble vs, to beare wit-
neſſe vnto the true faith,
wherein conſequently, God
interpoſeth himſelte, yea he
even participates with vs,
he ſuffers, and ſuffers with
vs himſelfe. And therefore
in this croſſe, the faithfull
ſeek for comfort from God
by their prayer; in this af-
ſliction, their prayer begins
with giving of thanks, he
praiſeth God for doing him
the honour to ſuffer for his
Name; to chooſe him as it
were for a Champion of his
quarrell, he reioyceth, he
glories, he boasteth in his
ſufferings, and in his diſ-
graces. *Rom. 5. 3.* The A-
poſtles of our Saviour even
re-

reioyced after they were scourged by the Magistrates. *Act. 5. 41.* S. Paul so farre boasted, as to triumph in his tribulations; Because these afflictions were not so much his, as Christs. *Because he fulfilled the rest of the afflictions of Christ in his flesh, for his body sake, that is, the Church.* Col. 1. 24. Because the Christian is assured in suffering for Christ, that Christ suffers with him, takes part of his sorrowes, burthens himselfe, and disburthens him. And from hence did the glorious Martyrs, triumph in their Martyrdom. When thou seest them then halfe burned, their bowells issuing forth, and yet lifted

vp their eyes to Christ by prayer, nay rather by singing, brake through the noyse of the flames. Therefore O flesh and bloud tell me here; if Christ were not there, if he assisted them not effectually, or clothed them not really with his power against the violence of that Element, and against the crueltie of those who sharpen it against them; thinkest thou that there could be any one found, that could stand? And from whence then came so many millions? Yea where could there haue been found any one, that should resolve with himselfe, to die for one dead, to suffer himselfe to be tortured, for one Crucified;

fied; and from whence then could this come, if it were not in that Christ liveth in them; and in them, & with them, is crucified? Verily in them who cast their burden vpon the Lord; the Sonne coeternall with the Father, not to shake off their burthen, but the more courageously to beare it, being encouraged by his presence, strengthened by his hand. And therefore in other crosses, the wonder consisteth herein, that the Lord being called vpon in faith, doth graciously deliver thee; But loe here the myracle is, in that the faithfull, against sense, reason, and nature, offer themselues vp in sacrifice vnto God; their flesh
and

and bloud, their humaine reason, altogether flesh and bloud, renouncing themselves, to confesse Christ. And seeing it is impossible of themselves, whence is it then, for the honor of God, but by God.

And so much for the burthen of the Crosse and affliction, when it overchargeth vs. Now followes that crosse, which concernes our calling, and function, vnto which God calleth vs. A true burthen also, for there is none so small in regard of the weaknesse of our nature, vnder the which our shoulders doe not bow, yet be it never so great, in his power, who calls vs thereunto; wee need not feare to passe; pro-

The burthen
of our Cal-
ling.

vided alwayes, it be a true calling, by which he makes it his owne. And therefore the Apostle exhorts every one, *Ephes. 4. 1.* to walke worthy his calling, according to that grace which is given vs, according to the measure of the gift of *Christ*. To walke, is not simplie to goe, but to hold a certaine way, and to ayme at the true end thereof ; and besides, *in a mans Calling*, to looke he haue it from God ; who is a God of order, who ordaines, and who imployes all his Creatures; every one to some certaine thing; every stone to haue a certaine place in his building. He that walkes in his Calling, sets all his paths vnto profit,

fit, walkes alwayes well,
though he halt in it; he that
strayeth from thence, what
speed soever he makes, go-
eth the further out of his
way, and for the most part
goes backward. Well then,
every calling hath his la-
bour, or rather his crosse,
yet not without some in-
ward comforts, and helpe
from aboue, even from him
who hath created all things.
He I say, with the same
power, bountie, and wise-
dome, preserveth them, and
directs all things. For let vs
not thinke, that he hath lesse
care, or takes more pleasure
to comfort an Artificer in
his shopp, then he doth a
Prince in his Throne: a fa-
mily, as well as a Common
D² wealth;

wealth ; for every where
where his name is called vpon,
he hearkens, he heares,
he puts to his helping hand
without exception, without
acceptation of persons ; vn-
to him who hath equally
made them, the brasse is as
deare as the gold, the hempe
as the flax, the course cloth
as the scarlet. But in the cal-
lings of those, whom hee
calleth to the conducting of
his people, of his Church,
this bountifull providence
doth more appeare; because
shee is set as it were vpon a
hill, because they are, or
ought to be, the light of the
world, as also because the
Lord in his holy Scriptures
hath left them for our ex-
amples.

Art

Art thou then in a publicke Calling, be it either pollicicke, or ecclesiasticke; and dost thou meete with a stiffenecked people, being ready every houre to mur-
mure; with gyants, advancing their heads against heaven, against whom thou art every houre to pronounce, and lay open Gods judgments? A hard Commission, troublesome, rough, & hard to vndergoe, if thou onely looke into thy selfe, but looke vnto God, who hath imposed this Calling vpon thee; doe not thou therefore shake off thy burthen, as another *Ionas*. *Who fled vnto Tarsis, from the presence of the Lord*, and shipt himselfe at *Ioppa*, who meets

1. In the
Magistracy.

D 3 with

with him amōgt the waues;
*Whether shall I goe from thy
spirit, sayth the Prophet.
Psal. 39.7. or whether shall I
flie from thy presence. There-
fore rather humble thy selfe
before his face, acknowledg
thy imbecillitie, seeke thy
strength from him, take thy
warrant from his Commis-
sion. What, oh Lord, is dust
and ashes, that thou shoul-
dest expect such strength,
such service, if thou put not
to thy helping hand, if thou
worke not in it? There needs
no greater matter then lyce
to confound the wise; the
ruine of the pride of Egypt.
Well then, Lord, worke
thou; *Who am I Lord* (saith
*David, 2 Sam. 7. 18 19. 22.
23. 24.) and what is my house,*
that*

that thou hast brought me hitherto? is this the manner of men, is there any thing here whereof man can presume, or promise ought vnto himselfe? But he takes him at his word, wherein his glory is interrelled. And sayth, for thy promise sake, and according to thy heart, thou hast done all this greatnesse, &c. to get thee a name, and a people for evermore. And where his calling meets, there his promise secretly comes betweene. Who am I also saith his son Salomon. 1 Kings 3. to iudge this so great a people, &c. Alas, I am but a childe, who knowes not how to goe in and out before them. And further, the Lord, from whom every good gift comes,

Exod. 4. 10.

giues him, to him I say
 (who acknowledging his
 owne incapacitie; seekes the
 supply thereof in his grace)
*a wise and an understanding
 heart*, a habit very necessary
 for a King; he giues him
 more then he requireth,
riches and honour, things ve-
 ry seemely. Also, *who am I*,
 saith *Moses*, Exod. 3. 11. that
 I should goe vnto *Pharaoh*,
 and that I should bring the
 Children of *Israel* out of *E-*
gypt, &c. *Alas Lord*, saith he,
neither yesterday nor before ye-
sterday, am I a man of elo-
 quent speech, but on the con-
 trary, of a slow mouth and
 tongue. Now the businelle
 was to speake vnto a great
 Prince, to perswade him of
 strange offensive things;
but

but I, sayth the Lord, will be with thee; and behold the signes: *Who made the mouth of man, who made the dumbe, &c.* Exod. 4. 12. *I will be with thy mouth, and will teach thee what thou shalt say, or rather by thy hand I will doe that which thou shalt haue to say; that we might know the great priuiledge those haue, whom God sets on worke in respect of all others. Those whom the Princes of the earth imploy in their services, if they be not adorned with exquisite qualities, shall but shame both themselves and their Maisters: but on the contrary, those who are assured of their calling; nay of his calling, who workes all in all,*

and in all things, it cannot be but they should be able to discharge it. But yet in humility feeling their owne imbecillity, and for the most part, aboue that they imagined they could haue done. Because they worke by him, and he in them, by whose power the qualities of things worke the contrary effect to their nature, as namely, heate to refresh, fury to cherrish, weakness to cause it selfe to be feared, the stāmering tong, to be able to perswade, a childe to pronounce judgement, yea bondage it selfe, to rule.

Now this is also in respect of this confidence, which they belecue they haue a
right

right vnto, and so they haue indeed, to cast themselues vpon the Lord, when euill oppresseth them. *Iehosaphat* being affrighted with the *Moabites*; he proclaimes a fast, craues helpe from God. But how? *they come*, saith he, *2 Chron. 20. 12. to dispossesse vs of thine inheritance, which thou gavest vs to possesse. O our God, wilt not thou iudge them,* and the rather because the case goeth thus ill with vs, there being *no strength in vs, to stand before so great a multitude*: But sayth he, *our eyes are towards thee*; euen towards the Lord, who forthwith puts his hand to the burthen, and answeres him by his Prophet; *fear not, you shall not neede to fight,*

fight, but God ; beholde he cometh to their rescue, and he alone will doe all for you ; stand still, sayth he, and see the salvation of the Lord ; take you no other care but to prayse mee. So important and behoouefull it is vnto every servant of God in such occasions, to engage the Lord in his cause, and to haue no interest therein but his justice, his sanctuary, his glory.

Rabshakeh comes vnto King *Ezekias*. 2 Kings 18. and 19. Let not thy God, saith he, in whom thou trustest deceiue thee; thou seest what the King of the *Assyrians* hath done vnto all other Countries ; haue their Gods delivered them, that thou

thou shouldest hope better of thine? But what doth *Ezekias* in this anguish, Lord, sayth he, thou art the onely, or alone God of Kingdomes, belongs it not then properly vnto thee; and this argument which he makes; comparing the Idolls of the Nations with thee, shall he be left vnpunished of thee; of thee, I say, the Creator of heaven and earth? Encline thine care then Lord, and hearken vnto the words of this Champion, whom *Senacherib* hath sent to blaspheme the living God; Deliver vs therefore, O Lord, out of his hand, that all people may know, that thou Lord art the onely God. Then comes the Prophet

Esay

Esa vnto him, and allures him in the name of the Lord, that his prayer was heard, and that the Lord tooke knowledge thereof, making the cause his owne; who in the same night smote *Senacherib* and his Armie, by the hand of his Angell. And *Moses* speakes to this purpose in more expresse termes; and for the ground of this Confidence, this holy boldnesse to cast his burden vpon the Lord, he takes his measure from faith, faith grounded on knowledge. For is it not sayd, that *God spake vnto him face to face?* The people of *Israell* being nourished and fed by miracles so many yeares in the desert, being enemy to their
owne

owne good, would not goe into the land of *Canaan*, but murmured thereupon, against God, and rebelled so farre against *Moses*. *Numb.* 14. that they were ready to stone him. The Lord being wrath at this their infidelitie, he tells *Moses*, that he is weary of them, and that he will destroy them. O but Lord, saith *Moses*, what then will the Nations say; for the *Cananites* cannot be ignorant, that thou Lord art seene of thy people face to face; that thy Cloud, thy protection standeth over them, and that thou hast expressely vnder taken the safe conduct of this people; and now they will say, that thou hast killed them, because thou wast not

not able to bring them into the Land, which thou hadst sworne vnto their Fathers to giue them: vrging God vpon the point of his owne honour, jealous in regard of man; no lesse jealous in respect of God, who giveth himselfe the title of *jealous*; thereby inducing him (as a meanes) to reſtraine his anger, and pardon his people. *As I liue*, ſayth the Lord vnto him, *the whole earth ſhall be filled with my glory; with my glory* in a double reſpect; firſt, becauſe theſe murmurers ſhall not ſee the promiſed Land; yet notwithstanding, thoſe who continued faithfull, ſhall poſſeſſe the Land for inheritance; thereby being equally magnified,

ed, both in my mercy, and in my justice. Let all this be granted, may some one reply, but this was in the time of myracles. True; but myracles were heretofore done from time to time, to none other end, but to make it appeare to thee, as a glimpse of that infinite power, wch worketh, and disposeth, all these myracles of the whole world, which being perpetuall, are to thee no longer myracles. The Prophet sayth, *The Lords hand is not shortened, that it cannot helpe, nor his ears beavy that he cannot heare.* Whereas the globe of the earth, since so many ages past, continueth hanging in the ayre, holding by nothing, but by the onely power-

Isa. 59. 1.

powerfull will of the Creator; is it not myraculous even at this day? It may be, more myraculous then the first day that he framed it; whereas the Church also continueth, being but a point as it were in the midst of this Chaos of vnbeliefe, yet swimmes aloft, alwayes shewing the head aboue water, amidst so many waues, is also no lesse a myracle, yea and it may be also more, in the midst of so many disordered Natiōs, and of so many flouds; then when shee floated in the Arke, or passed through the red Sea. The workes therefore of the Lord, though lesse visible to our eyes, are not therefore lesse reall in them-

themselves, nor lesse considerable in the minds of the faithfull. The Prophet saith *Isa. 59. 2.* that *our iniquities haue made a seperation betweene vs and him, causeth him to hide his face from vs.* But let vs onely turne our eyes towards him, and he will returne againe wholly towards vs. In like proportion towards an estate, nation, Cittie, family, or particular person, which shall call vpon him; where his Church, where his service, where his feare, hath taken vp their dwelling. My soule which art often perplexed in thy selfe, in anguish for his Church, amongst so many waues which tosseth her, and thee in her, tempted to
cast

cast off thy burthen, hast thou cast it vpon the Lord, and hath he eased thee? How oft dispayring of all humaine helpes, hast thou sayd vnto him; *how long*; and did the Lord ever fayle to answer thee; yea to answer thee by visible effects, more intelligible then his wordes?

2. In the Ministry.

The like may be sayd of them who are called of God vnto an ecclesiasticall function; As heretofore of the Prophets denouncing the judgements of God against Kings, and against Nations; after them the Apostles sent to Preach the onely word of salvation vnto the ends of the world, to the ruine of false gods, and of their I-dolls,

dolls, the pretended protectors of States and of Common-weales. Those Prophets and Apostles being consequently bound to defend their cause against the persecution of those who disgraced them. And so in like manner those, who in the Church, as they are dispensers of the Gospell, hold their place at this day. For with what confidence, and with what wisdom, did *Elias* and *Elizus* with their cloakes stand against Kings, Princes, and the Priests of *Israel*; *Iohn Baptist* with his garment of Cammels haire, withstood King *Herod*. The Apostles being poore fishermen, and vnlearned, vnderooke the ruine of *Sathans* king.

Iſa. 6.

kingdome, the Conquest of the world, vnder the Crosse of Christ? Therefore let those who succcede them in this office, accept of this Commission in all humilitie, and say, Lord, who am I, that thou hast called mee therevnto; And what man is he, though never so great, that is sufficient for it? But yet as vncapable as I am, even the least in my selfe; yet being assisted by thee, who art the greatest, what am I not able to doe? For so *Eſay* sayth; *Woe is me for I am undone, because I am a man of polluted lips; no sooner had God touched his lips with a liue coale from the Altar, but he changeth his speech; Who shall I send, sayth the Lord,*

Lord, he answeres chearefully, *behold I am here, send mee.* But with what Commission? Say vnto this people, in hearing you shall heare, *and not vnderstand &c.* Make fatte the heart of this people, &c. Let a man haue ten times as many naturall gifts, as *Esay* had; could he without this assistance from the Lord, haue vndergone this Charge? In like manner, the Prophet *Jeremy*; *I haue set thee this day,* sayth the Lord, *over Nations, and over Kingdomes, that thou shouldest plucke up, and pull downe, that thou shouldest build and plant.* A poore silly Priest of *Anothoth.* *Iere. 1. 1.* Therefore he that will wonder, let him yet wonder at it?

it? *Ah Lord God, beholde I cannot speake, saith he, for I am but a childe.* And behold! he had no sooner touched his mouth, but presently he girdeth vp his reynes, and is resolved, that whereas before he acknowledged himselfe to be but a childe, now he begins to be a man; and the terror of men. So likewise Christ tells the Apostles, *Math. 10. 19. Yee shall be brought before Kings; and you shall beare witnesse of mee even to the ends of the earth;* being but men of meane condition, to stand astonished at the onely looke of a man of authoritie, the boldest amongst them, at the word of a poore silly mayd. But take no care, sayth the Lord,

Lord, I will put that into
 your mouth at the very in-
 stant, which you shall say.
Feare not, saith he also vnto
S. Paul, *hold not thy peace*,
for I am with thee. And what
 he sayd to them, let vs take
 as spoken vnto all; vnto all
 who are Ministers of the
 same word, being never de-
 stitute of his spirit, nor of
 his strength, *to the pulling*
downe, sayth the Apostle, of
strong holds, casting downe all
counsell, and every high thing
 which exalts it selfe against
 the knowledge of God. bring-
 ing every thought into capti-
 vity, to the obedience of Christ.
 having vengeance ready pre-
 pared against all disobedience.
 What can be said more?
 And be not dismayd at this.

Act. 18. 10.

2 Cor. 10.

E

that

that the liue coale hath not touched thy lippes, nor the breath of Christ, breathed vpon thee; the signes of his word and spirit; provided that thou hast his Commis- sion with thee, and his word in thy mouth. Those signes had their place onces for all; *Timothy* had not received them, whom notwithstanding the Apostle summons before God, and before the Lord Iesus, vnto whom he shall giue an account. *2 Tim. 4. 1. & 2.* Where he sayth, *Preach the word;* But how, *in season, and out of season, re- prone, rebuke, exhort, doe the worke of an Evangelist.* It may be, thou shalt be hated of those which are without, and despised sometimes of those
those

those within, wilt thou haue
it breter cheape then the M^r
of the Vineyard? Which of
the Prophets, or which of
the Apostles, were not abu-
sed, stoned, and vexed? Say
with David. Psal. the 31. *I
haue beene a reproach vnto my
adversaries, vnto my neigh-
bours much more, and those of
my acquaintance seeing mee,
fled from me. But Lord, I
haue sayd, thou art my God,
I trust in thee. Learne thou
also with the same great A-
postle. 2 Cor. 6. 7. 8. to goe
through honour and dishonor,
through good report and euill
report, by the word of truth, by
the power of God, by the armor
of righteousnesse, on the right
hand and on the left. Be not
discouraged also, if thou*
E 2 fallest

allest vpon a barren ground,
as it were sowed with salt;
vpon a brutish and stiffe-
necked people. *Who hath be-
leeued,* sayth *Esay*, *our report?*
And after him, our Saviour
himselfe, *Ioh. 12. 36.* And
of sixe hundred thousand
which went out of *Egypt*
with *Moses* ready armed,
how few of them entred in-
to the Land of promise?
Of so many people whom
our Lord had healed, had
preached vnto, even the e-
ternall word; how few of
them did beleue, and con-
tinued following him? How
many thinkest thou were
there of them, who helpt to
blaspheme him at his death?
And notwithstanding, did
God therefore cease to de-
vide

vide Canaan by lyne vnto his people ? The word of the Croisse, did that cease to subdue the world, yea to triumph in the world, and ouer the world ? Heare our Saviour Christ himselfe in *Esay* the 49.4. complaining, and in his consolation, receiue thou thine ; *I sayd I haue laboured in vaine, and spent my strength for nothing, notwithstanding my reward is with the Lord, and my worke with my God.* The Lord who answeres him afterwards, *I haue heard thee* (hold it as if it were already done) *in an acceptable time, in the day of saluation haue I succoured thee.* It must be a long time after, least thou shouldst waxe weary, yet in

his time, in an acceptable time, in a time by him eternally pre-ordained. And thus of this word which thou publishest, to the clearing of his truth, to the convincing of errors, to the advancement of the kingdom of his Christ, to the dissolution of the tyranny of Antichrist, waite for the fruit, and expect the effect in his time; but in the meantime, be not thou carelesse, but vse all the means to manure the ground, which he hath committed vnto thee. And say vnto him, Lord, this ground will be but Iron, if the heaven be of Brasse. From thy onely blessing, I waite for the fruit of my labour; by thy Commandement

dement I plant, and in this hope I water. And thus beholde, how in the difficulties of our Callings, we are to comfort our selues in the Lord.

Is there no other burden which we are to cast vpon the Lord? Yes verily, the weightiest doth yet remaine, the burden of sinne. Sinne, as light as it seemes vnto vs, which by no meanes can stand in the ballance of so just a God, must needs be very heauie, & most waigh- tie, because it provokes his anger, & presseth vs downe to hell, by an offence against an infinite Maiestie, against an infinite anger. Sinne which lyeth vpon the conscience, being the liueliest,

The burden
of sinne,

the most sensible, and tenderest part of the soule, doth vexe and disquiet it. Whereas the griefe of afflictions, lyeth properly vpon the senses: perplexities in our Callings, lyes vpon our spirits. But sinne was the cause, that made our first father after the commission thereof, to hide himselfe from the Lord; and to tremble at the very shaking of the leaues. As also that *Caine* having perceived his offence, was smitten with a dejected & pale countenance; and the sentence being pronounced, was as a burthen and punishment vnto himselfe; *My iniquitie*, sayth he, *is greater then I am able to beare*, Gen. 4. though he had
all

all the world at command,
yet he findes himselfe in a
straight in his soule. Even so
the best men, though more
tender in Conscience, cou-
ragious and patient in all
sorts of afflictions, yet are
here impatient, & stooping
vnder this burthen, lie di-
stressed in, and by them-
selues. *David* who so often
repeateth in the *Psalm* 36.
I trust in God, and will not
feare what the arme of flesh
can doe vnto me, yet findes
himselfe pressed downe vn-
der the burthen of his olde
man: *My sinne, O Lord, saith*
he, is continually before mee;
I see nothing else, I haue
sinned against thee; O turne
thy face from mine iniquities.
Not content with this, as

Psal. 51.

else-where to say vnto God,
haue pittie on me ; but here,
he calls to his succour, *the
greatnesse of his compassions,*
the full depth of his mer-
cies ; to purge, wash, and
wash againe, to blot out his
sinnes ; to create in him a
cleane heart, to reue in him
a right spirit, feeling no-
thing in himselfe, which
might abide the light of his
countenance, which turned
not vnto him in steade of a
pleasing light, a countenāce
iustly inflamed with wrath.
And thus that great Apostle
also, who was joyous and
triumphing over all sorts of
afflictions, shrunke at this ;
those others being pledges
of helpe from God, but this
a kindler of his wrath ; those
calling

calling vnto him as it were
 from heaven, and causing
 him to hasten his pace to-
 wards vs, as at the cry of his
 Children: But this which
 turneth away his eye, and
 sequesters his presence from
 vs, makes him forget, yea
 and to renounce his Crea-
 ture. *I repent that I haue*
made man; my spirit shall not
alwayes strine with him; it
makes him to consent, or ra-
ther resolue to blot out his
Image with a curse, and to
determine in himselfe, to
destroy even all flesh from
the earth with a Deluge.
 And therefore let vs not
 thinke it strange, that he
 changeth here both tune
 and voice; that he who said
Phil. 4. 12. 13. I know and

Gen. 6.

Rom. 7.

and instructed, how to be full,
and how to be hungry, as well
to abound, as to want; I am
able to doe all things in Christ
who strengthens me. But now
with a languishing speech,
changing his tune; sayth,
Sinne dwelleth in me; and in
mee there dwelleth no good
thing; I haue not the power to
performe that which is good;
I finde this Law in me, that
when I would doe good, euill
is present with mee. How far
off was he herefrom doing
all things? But on the con-
trary addeth; There is a law
in my members which leades
me captive to the Law of sinne,
delivers me bound hand &
foote, my feete fettered with
sinne; and consequently to
death, & hell, the rewards of
sinne.

sinne. What burthen thinke
we then he felt, who before
was so valiant vnder all o-
ther burdens, when he cryes
out in the end, *wretched man
that I am, who shall deliver
me from the body of this death?*
Well then, seeing sinne in
it selfe is so heauie, in regard
of God who is puritie and
justice it selfe; yea so hide-
ous and so odious; who shall
be so bold then as to cast
this burden vpon the Lord?
Shall we say vnto him as A-
dam did after his fall. *Gen. 3.*
*12. The woman whom thou ga-
vest me, gaue me of the tree to
eate? Or as the prophane
ones mentioned by the A-
postle, Rom. 9 19. Why hast
thou not made vs better?*
*Whereof complaineest thou? for
who*

Verf. 24.

who can resist thy will? Thus covering their sinne with blasphemie; a sort of creatures, who Contest against the Creator, whose judgement sleepeth not. What then, is there no remedy to ease this burden? Is it exempted from the lesson wch here the Prophet giveth vs? And if wee must lye downe vnder this burthen, what will it profit vs to be relieved vnder any other burden? yea rather here principally hath it place, here it is wherein God meaneth properly to shew that *his mercy is above all his workes*; to powre out his mercy, and to open his bowels of compassion, that by executing justice, he may make his
chiefe

chiefe worke to appeare.

To vs (sayth the Prophet) Isai. 9. 5.

*a childe is borne : to vs a sonne
is given, and his government
is layd upon his shoul-
der ; His government, that is, his pow-
er, to saue his people from
their sinnes ; upon his shoul-
der, for as much as he hath
layd the Crosse vpon him-
selfe, and vnto the Crosse
hath nayled our sinnes. And
therefore the same Prophet
sayth, Esay 53. 5. 6. 7. He
hath borne our griefes, and
taken on him our sorrowes,
he was bruised for our iniqui-
ties. The Lord hath made to
come vpon him the iniquities
of vs all, the chastisement of
our peace was vpon him.
Vpon him, even vpon his
shoulder ; therefore is it al-*

so

Ioh. 1. 29.

Σ

to added, that his name shall
 be called *Wonderfull, Counsell-
 er, the mightie and strong
 God, the everlasting Father,
 the Prince of peace.* No o-
 ther but he, could be capa-
 ble of such a burthen, our
*Emanuel, God with vs. The
 Lambe of God, sayth S. Iohn
 Baptist, that taketh away the
 sinne of the world; hath borne
 them, sayth S. Peter. 1 Pet.
 2. 24. in his bodie upon the
 tree; being made sinne, sayth
 S. Paul, 2 Cor. 5. 21. that we
 might be made the righteous-
 nesse of God in him; and made
 a curse for vs, vpo the crosse.
 Gal. 3. 13. that the blessing of
 Abraham might come vpon vs
 by him.* But thinke not here
 that thou who delightest
 thy selfe in thy sinnes, and
 flatte-

flatterest thy selfe therein,
 who makest triumphs, who
 art iolly and merry vnder
 this burden, that thou hast
 any part in these benefits,
 or that Christ should bur-
 den himselfe with thy sins,
 wherewith thou seelest not
 thy selfe burdened, thou
 must first feele them. *Vnto*
whom shall I haue respect,
 sayth the Lord, *Esay 66. 2.*
vnto him that is afflicted, and
hath a bruised spirit, and
trembleth at my word; to such
 a one is it sayd, that *where*
sinne aboundeth, grace doth
more abound. On the con-
 trary he sayth, away from
 mee, yee workers of iniqui-
 tie, who make a trade there-
 of, who make you pillowes
 thereof to sleepe vpon.
 Should

Rom. 5. 20.

Rom 6.1.15 *Should we sinne, sayth the Apostle, that grace might abound? God forbid. Know ye not that unto whomsoever yee yeeld your selues servants to obey, his servants yee are unto whom yee obey, be it of sinne unto death, or of obedience unto righteousness. Yee then, that are servants of sinne, who suffer it to raigne quietly in you, what can you expect but death, even eternall death.*

But wouldest thou haue part in this promise, to be eased of this burthen of sin? Then confesse thy sinne freely vnto the Lord with sighes and teares. *So long as I held my peace, sayth David, my bones waxed olde, thy hand was heauie vpon me, my strength was*

was changed into the drought
 of Sommer. Psal. 32. 3. 4. 5.
 See him here as it were o-
 verwhelmed vnder his bur-
 then ; I acknowledge my sinne
 vnto thee : I sayd, I will con-
 fesse my transgressions vnto the
 Lord, and thou forgavest the
 punishment of my sinne. See
 how he is eased both of his
 sinne and punishment. Say
 vnto him then with the
 Prophet Daniell ; I haue sin-
 ned, I haue done wickedly ;
 vnto thee belongeth righteouf-
 nesse, but vnto mee confusion
 of face ; but Lord doe thou
 forgine : And doubt not
 but Christ will say vnto thy
 soule, if thy soule speake
 truely ; Thy sinnes are forgi-
 ven thee, goe in peace ; thy
 peace is made with G O D,
 be

Dan. 9.

Hab. 2. 18.

1 Ioh. 3. 8.

be at peace in thy Conscience, for he also it is, in whom this promise is *yea, and Amen* ; In him who calleth vs, *Matth. the 11. 28.* saying ; *Come vnto mee all yee that trauayle, and are heauie laden, if with afflictions, I will refresh you.* For as I haue suffered and was tempted, so am I of power to succour those who are tempted. If with perplexities ; alas ! are not your Callings properly my yoke ? *My yoke is easie, and my burden is light,* seeing I haue layd it vpon you ; yea, if of sinne ; am I not come to destroy the workes of the Deuill, to vnloose sinne, and to saue sinners ? Come then, and you shall finde rest vnto you soules. To him therefore

fore with the Father and the
holy Spirit, for the riches of
his grace, be given from
our soules, all honour
and glory for ever
and ever, *A-*
MEN.

A N

圖


4
5
6
7

with his
giant



AN
HOMILIE
VPON THESE
WORDS;

*My peace I leaue with you,
my peace I giue vnto you;
not as the world giueth it,
&c. Ioh. 14. 27.*

VR LORD IE-
SVS approa-
ching neere vn-
to his Passion,
making as it were his last
will and testament among
his Apostles, he leaues and
giues vnto them his peace,
it

Ioh. 17.

it behooveth vs to knowe wherein this Legacie and gift consisteth; seeing it extends it selfe vnto all who haue need thereof, *who by their Word haue belerued in his Name*; and so much the more, because that in the words of our Saviour there is alwayes a mystery, a heavenly treasure hidden vnder the earthly sound of his words, which we must search and looke into by examining of them, proportioning the sence according to the worth and excellencie of his person who vtreth them. For example, When he speaketh of washing vs, of nourishing vs, and of healing vs, wee must vnderstand him selfe to be our wash

washing, our nourishment,
our healing, wee beeing
taught thereby to raise the
signification of these words
vnto the pitch of his mea-
ning who speaketh; and
thereby to apprehend both
the effects of his holy spirit
in vs, but chiefly in our
soules, being naturally spi-
rituall. If thou didst con-
tent thy selfe with a lesse
gift, *Alexander* would an-
swere thee, that if it suffice
thy baseminde, yet it is not
worthy of his magnanimi-
tie. And our Saviour Christ
would answere thee, who
wouldest content thy selfe
with temporall blessings,
that he came not into the
world, nor suffered so ma-
ny things to pamper thy
F belly,

belly, or thee, to giue to thy bodie all cōtentments. And therefore the question is here of a blessing and comfort truly spirituall. For his spirit whom he ordaineth the true Executor of this his Testament, will sufficiently witnesse vnto vs the nature of this Legacie; *The Comforter*, sayth he, *who is the holy Ghost, whom the Father will send in my name.* A spirituall Executor, as well both of a spirituall disposition, as of a spirituall donation; of the donation which hee hath granted vnto vs, even of all that which he hath gotten, and purchased for vs by his life, and the price of his life; I say, of his life, from the very first entrance wherein-

to even the heavenly Hosts
haue sung; *Glory be to God on* Luk. 2. 14.
high, and peace on earth, good
will towards men. Even his
Passion, whereof in so ma-
ny preceding ages, the Pro-
phets did foretell vnto vs,
Esa. 53. 5. The chastisement
of our peace was upon him.
Both procuring peace be-
tweene heaven and earth;
the onely reconciliation of
the world.

I leaue vnto you, sayth he,
my peace. But what peace?
Truely vnder this word
peace, many blessings are
comprehended, and like-
wise many evils excluded.
And the strictest way wee
take it, it stretcheth it selfe
very farre, namely, vnto the
good of civill societie; The

which cannot be better comprehended then by the representation of the contrary. For example, domesticall quarrels being the ruine of families; publicke warre, the combustion of States; an abridgement of all calamities, that either the malice of men, or the mischiefe of ages can bring forth. Here then he leaveth vnto vs a peace, which preserveth vs therein, such a peace as a Father may leaue vnto his Children by his Will and Testament, setting bounds touching their portions, curbing in their strifes and cōtentions. Or like to those of a good Prince, who in good pollicie, passeth them over to his Subiects after his

his death ; vnder which
peace, every one sitteth
quietly vnder his owne vine
and figge tree. Well then,
shall this peace be worthy
to be vttered by the mouth
of our Saviour, of him who
is King of Kings, the Father
of Spirits ; of the Prince of
peace, even of peace it selfe,
of our Saviour, God and
man ; God borne amongst
vs, God who dyed for vs ?
Let vs looke for no greater
nor more excellent thing.
Let it be graunted that hee
leauē vnto vs the peace
which *Augustus* himselfe
had ; what will it profit thee
if the fire consume thy har-
vest ? If the worme gnaw
thy conscience ? If thy con-
science torment thee ? Let

vs graunt, that thy fieldes
bring forth plentifully, that
thy trade prospers, that thy
familie flourisheth, that thy
person triumpheth ; What
will all that benefit thee, if
thy taste be gone, thy spirit
feaverish, thy soule vpon the
racke, eternall death in thy
bosome, a hell in thy Con-
science, even then when
thou thinkest most of all to
haue made a covenant with
death, an agreement with
hell, to haue confirmed thy
peace with every Creature;
& yet art thou odious even
vnto thy Creator? Oft times
there is an externall peace,
which causeth civill warres;
a bodily well fare, which
kindles in vs spirituall dis-
eases, temporal good things
which

which preiudice the eternall? Nay, let vs yet goe further; even he who tells vs plainly, that he came not to set peace in the world, but warre; who forewarneth his Apostles, that for his sake, households shall be diuided, Kingdomes troubled, his Disciples persecuted from place to place; That even then, they should esteeme themselves happie, when they shall be persecuted for his name. He hath not promised vs a deceitfull and fraudulent peace, which flatters many times the bodie, to the hurt of the soule, and makes vs forsake our inheritance, for a peece, and for very huskes; and therefore he addes further;

I giue vnto you *my peace*,
not the worlds peace, but contrariwise make your account to haue the world for your enemy. What else doe wee see in all the liues of the Apostles, for the space of so many ages? in the death of so many Martyrs? Not the peace of this world; how long shall we be children, and how long vnder the tutorship of the Law, onely to taste and desire milke and hony? Not peace with men; seeing for this cause it be-
hooved that God should become man, and that heaven should come downe vpon earth? Could not some *Salomon* haue given vs that peace? But *my peace*, peace with God, peace in our selues,

selues, with our selues,
which the onely *Prince of*
peace, the *father of eternitie*,
can giue vnto vs. Even
he as the Prophet tells vs,
Mich. 5. 3. 5. whose go-
ings forth haue beene from
everlasting, of whom it is
written, *this man shall be the*
peace; being able both to
accomplish it, and to giue
it, and is that very peace
himselfe. The governor of
Israell, of whose comming,
Haggai the Prophet sayth,
I will set peace in this place,
to wit, in my Temple, in my
Church, *sayth the Lord of*
Hofites. A peace, notwith-
standing far different from
that which carnall people,
which flesh and bloud com-
prehends; Seeing that the

Agg. 2. 6.

government of this Prince of peace, is vpon his shoulder. A prooffe, that he should haue much to suffer himselfe; even this governour, whose kingdome is wholly disdained, throwne downe, and crushed, and yet therein properly consisteth the peace which he bringeth vs, that in his wounding, we might find healing; for what temporall peace can wee expect from him, and by him, whose life in this world was a continuall warrefare? He will say vnto vs, Shall the servant thinke to be better intreated, then the Sonne, then the heire, then the Father of the Familie?

Well then, sayth he, *I gine you my peace*; mine; such a peace.

peace, as no other but I
could make ; peace with
God, whom no other but
Man-God could vndertake.

*Your iniquities had made a se-
paration betweene you, and
your God, and hath made
him to hide his face from
you, nor would he vouch-
safe to looke vpon you, nei-
ther could he, but in his an-
ger, and to your ruine, and
eternall damnation. And
therefore behold now, how
that by my mediation you
haue peace with him ; and
that in my blood which I
am ready to shed for you, is
made the propitiation for
your sinnes ; a myſtery here-
tofore hidden from other
ages, but now a myracle ;
which will fill all the world
with*

I.

Isai. 59. 2.

with astonishment, & confound all humane wisdom in their discourses; whence it is that the Prophet long agoe being ravished in himselfe, cryeth out and sayth, *Esa. 52. 7. Oh how beautifull are the fecte of him vpon the mountaines, who bringeth glad tydings, who proclaime peace and saluation vnto Israell.* And you haue this privilege to be of them, not onely to partake of this saluation, but also to be the heraulds & dispensers thereof, to proclaime the benefit of my death, & the forgiveness of sins vnto the world, to manifest vnto *Sion* this good tydings. Thy God reigneth, *Isa. 52. 7.* and yet not with an iron rod; for who

who then could beare it?
But with meekenesse and
with mercie, *Zech. 9. 9.*
Whereof you inioy the pri-
viledges of his kingdome,
that is, *righteousnesse, peace,*
and ioy in the holy Ghost. Rō.
14. 17. And therefore wee
reade so often in the Wri-
tings of the Apostles; *Grace*
be with you and peace from
Iesus Christ. Peace through
grace, for without the grace
of God, there is no peace.
And therefore so often it is
sayd, Mercy and peace are
mett together, *Gal. 6. 16.*
one proceeding from the o-
ther. *Iude* the 2. verse, and
both of them in Christ a-
lone. Thence it is, that the
Lord himselfe tells vs. *Esay.*
48. 22. & 57. 21. that there

is

Act. 10. 36.

Ephes. 2. 14.

Rom. 1. 5.

is no peace for the wicked, because there can bee no peace where there is no grace ; What soever peace they seeme to haue in outward appearance, yet alwaies (sayth the Prophet) they are like *a troubled Sea*. And there can be no grace but onely in Christ. In Christ, in whose name God sends to *proclaime peace* every where.

In Christ, *who himselfe is our peace*; *In whom being iustified by faith, wee haue peace with God*, peace with all men. Truly that peace, which we seeke, and which wee finde in him. But here it is time now to examine what is the efficacie thereof.

Certainely it is such, that in this peace alone we finde
what-

whatsoever is in all others ;
and yet in all others put to-
gether, we finde nothing of
that which is found in this
peace, perfect in it selfe, and
makes a supply to all others.

Now three kindes of peace
are vsually recommended vn-
to vs. And first, peace with
all men; as the Apostle saith
*Rom. 12. 18. if it be possible
as much as lyeth in you, haue
peace with all men.* But hath
a man it, when he will; or
did even the Apostle him-
selfe obtaine it? And seeing
such manner of speeches are
doubtfull, is it not rather to
be desired, then hoped?
True Christians especially
being the objects of the ha-
tred and fury of the world;
secondly, peace amongst
our

our selues. As when our Sa-
viour sayth vnto his Disci-
ples, *Mark. 9. 51.* haue salt
in your selues, and be at
peace one with another.
But amongst such varietie
of humaine passions, and so
many civill broyles, what
salt, what wisdome will
suffice to season it, if the
bond of the spirit and true
Christianitie come not be-
tweene? for even amongst
the Apostles themselues at
the evening of the Passion,
and in the presence of their
maister, yea even of such a
maister, who saw the very
depth of their soules, what
disputes had they? And now
last of all, peace amongst
our selues. To which pur-
pose the Apostle exhorteth

vs. 1 *Thess.* 5. 13. *Be at peace*
~~among~~ *your selues*, that is to
say, possesse your soules in
patience. But againe, how
can this be, where the out-
ward man striveth against
the inward, the flesh lusteth
against the spirit, the spirit
of flesh, against the spirit of
God, the law of our mem-
bers, against the law of our
minde, tameth it, leadeth it
captiue, is sold vnder sinne?
But in that peace which we
haue with God by Christ
alone, wee recover all this,
even peace with all men,
will they, nill they. Because
he who hath peace with the
Creator, hath it with the
Creature, with the whole
order of nature, with his ar-
mies celestially & terrestially,
seeing

IV SECTORS

Psal. 91. 1.

seeing all depend vpon his
pay, taketh the watch word
from him, who guideth
their blowes, and directes
them, as it pleaseth him, e-
uen those w^{ch} would seeme
vnto thee mortall, to be for
thy health, and for thy sal-
uation. Peace with the Ele-
ments; for he bridled the
Sea, moderateth the fire, so
as he who lodgeth vnder the
shaddow of the Almighty,
needes not feare any thing
which terrifieth by night,
or flyeth in the day, which
destroyeth at noone tyde.
Peace with the beasts of the
field; for he muzzells the
mouth of the hungrie Ly-
on; *Out of the eater he giues
meate, and out of the strong
he bringeth forth sweetnesse.*

Iudg.

Iudg. 14. 14. Peate with men, though worse one to another then Lyons, for sayth the Prophet. *Psal. 56.* God is on my side, what then can man or flesh doe vnto mee? Peace with death. *Psal. the 3.* so that although thousands should set theiuelues in batayle array against mee, I should not sleepe a whit the worse, because he is on my side. Peace with the graue, and with hell; for is it not he, that bringeth to the grate, and rayleth vs vp againe? and what can death bring vnto mee but life? Death which is but for a moment; life eternall. *1 Cor. 15. the 54. 55.* *Death is swallowed vp into victory* Our Lord Iesus, hath not he triumphed

umphed for vs ? *O death, where is thy victory ?* Henceforth where are thy triumphs ? *Hell, where is thy sting ?* The power of sinne being now abolished by grace ? And therefore wee haue peace with all, seeing al their might and weapons turne to our peace, all their curses into blessings, all their gashes, how terrible soeuer they may be, are turned into balme, their tempests into safe havens. All these things I say, and all others whatsoever, worke together, as sayth the Apostle, vnto our good, and that because of the loue of God, which is purchased for vs by Iesus Christ ; for in steade of a iudge, he is now become a fa-

father, and of a iust reuenger, a gracious protector, disposing all against the haire to our victory, to our peace, to our glory and salvation.

Peace also amongst our selues; with our brethren, though some be hardly and not easily to be reconciled, yet when we come to consider, what and how many offences God hath forgiven vs, and doth also daily forgive vs; even that God, who is iudge & soveraigne Lord of all the world, not sparing his owne Sonne, for the ransome of our sins; what offence then ought there to be so grievous vnto vs, that should make vs to beare malice in our hearts
against

against our brother? or what pardon should seeme hard or difficult vnto vs, be it to require, be it to graunt, to keepe backe, or recover friendship with them? But there is yet more, for will they, nill they, thou hast peace with them, though it be wanting on their part. whilst thou giuest not place to wrath, whilst thou renouncest revenge, in doing good for euill. *Rom. 12. 20.* When thou holdest thy selfe for revenged, by doing them good. A glorious revenge, and of a high straine, farre more glorious then any other; fortherby though they make not vse of it, thou heapest coales of fire vpon their heads. And such was that

that peace which *David* ;
that valourous Prince had,
who overcame a *Lyon* with
his strength, a *Goliath* by his
prowell^e, who had both gi-
ven, and also wonne so ma-
ny battayles, who fasted and
put on sackcloth for his e-
nemies, who in the midst
of the ruine which they
plotted against him, begged
of God their life, & having
them in his full power, was
contented with the skirt of
his garment. *Lord*, sayth he,
if I haue not kept him who
wrongfully oppressed mee, let
the Enemy pursue mee, and
take me, let him treade my life
upon the ground, and lay my
honor in the dust. *Psal. 7.* A
true figure of him, who here
leaves vnto vs his peace,
and

and yet more liuely in his owne example, who prayed for those that crucified him, and was crucified for them that offended him. This Philosophy, nay rather Chivalry, how farre remote is it from that of the world? Moreover, he tells vs hereafter, that hee leaveth it not vnto vs, *as the world doth.*

2.

Now *peace* in our selues; behold the principal peace; for in vaine will it befor vs, to haue peace without vs, if wee haue warre within vs, health in the Cittie, if the Plague be in our bosome, if our conscience accuse vs, if our sinnes warre against vs? But is it possible to smooother sin in our selues? Let vs if we can. But who
can

can doe it, and who is it that
doth not every houre kin-
dle it? Yea rather giue fire as
it were vnto it? We would
faine still the sting of Con-
science? Alas! the remedie
is worse then the disease;
What will it be but a gan-
grene in stead of an vlcer?
Let vs then imbrace that
grace, which God offereth
vnto vs in Iesus Christ by a
liuely faith. Let vs awaken
our Conscience to find out
her sinnes, to search her
wounds to the bottome,
being assured, that in con-
fessing them, it shall be sayd
vnto vs, goe in peace, and in
laying them open, it shall
become our healing; And
which is more, wee shall be
strengthened in spirit to

G wrestle

3.
See p. 113.

wrestle against flesh and
bloud, against all spirituall
powers and wickednesses;
so that the flesh striving
within vs against the spirit,
wee may notwithstanding
say with the Apostle. *Gal. 2.*
20. In that I live now in the
flesh, I live yet by the faith of
the Sonne of God, who hath
loved me, and given himselfe
for mee. Though I fight, and
the Combat be sharpe, yet
the quarrell is iust, and the
issue certaine. I haue kept the
faith, sayth S. Paul, therefore
the Crowne of righteousness
is layd vp for me. 2 Tim. 4. 8.
These things haue I sayd vnto
you, sayth our Lord vnto his
Apostles, that you might haue
peace in mee, in the world you
shall haue affliction; yea he
fore-

foretold them of all sorts of afflictions. Whence then is this peace? He addeth, but be of good courage, *I haue overcome the world*; and am now about to giue it the last deadly blow; for you principally; as for my selfe, it is alreadie overcome; the victory is yours, which obtaines for you perfect peace, that is, your reconciliation with God, and the consequent thereof, a freedome from all perills and feare; *For if whilst we were enemies* (there being nothing in vs, nor ought that could proceede from vs, which did not provoke his anger) *we were reconciled to God by the death of his Sonne*; being now reconciled, his good favour

Rom. 5. 10

being restored againe vnto vs, *shall wee not then much more be saved by his life?* He living in vs, raigning for vs, who vouchsafed to dye for vs? Is not the Kingdome of God within vs? to wit, *righteousnesse*, as the Apostle sayth, *peace and ioy. Rom. 14. 17.*

Hence it is that the Apostle amongst the fruits of the spirit of Christ dwelling in vs, sets downe first. *Gal. the 5. 21. Ioy, peace, meeknesse.* Being now prisoner at *Rome*; where they are wont to be impatient; or where commonly they find neither ioy, nor peace; yet he tells vs that his bonds in Christ, did confirme his brethren. *Phil. 1. 14.* that he

re-

reioyceth to be offered vpon
the service of the faith of the
Philippians; & prayeth them
to reioyce with him; But
how? even by the vertue of
this *peace of God*, *Phil. 4. 7.*
which passeth all understand-
ing, and keepeth our boies
and mindes in Christ Iesus,
which consequently ought
to hold the chiefe place in our
hearts, to subdue all other
affections, with all other
passions. *Collo. 3. 15.* Such
peace as proceedeth from
the loue of God, shed a-
broad in our soules, such a
loue which hath his roote
in that reconciliation, made
onely by the death and Pas-
sion of Christ; wherein be-
ing guiltie, wee are absol-
ved; of sinners, made righ-

teous ; of enemies, familiar friends ; of servants, children, redeemed by the death of that well - beloved Sonne, by whose spirit wee cry, *Abba Father*. And here O Christian remember, each one in his Calling, how many Combats, how many perplexities thou meetest with ? Publicke, private, without, within, corporall, and spirituall ; and in the midst of the strongest of them, yet holding tranquillitie ; possessing the peace of thy soule. From whence hadst thou this, but from this onely peace of God, which alone can pacifie the torments of the soule ? On the contrary, O thou prophane wretch, how many times

times even in the height of
thy prosperities, and in thy
safest and surest haven, hast
thou found rest to thy soule?
And why? onely because
the Lord sayth by his Pro-
phet *Esay 57. 19. 20.* that
vnto them *which mourne,*
I giue consolations, peace, yea,
even peace vnto him that is
neere, and to him that is farre
off. I willingly draw neere
vnto them, though they
seeme never so farre off. But
the wicked, sayth he, are like
vnto a troubled Sea, which
cannot be appeased, her waues
cast vp myre and durt. The
Sea, which when all winds
be still, yet is mooved by his
owne proper motion. So
the wicked hath his owne
heart vexing him, and in

the height of his prosperitie, suffers him not to bee quiet.

Also, he by and by addes, I giue not vnto you *my peace as the world giveth it*; The world giveth that which is outward, but I my selfe, that which is inward; The world giueth it you, in your fields, in your vineyards, and in your gardens; but I giue it you in your soules. Now that peace which the world giues, it giues it by with-holding; now to giue, and yet to keepe backe, is usually of no esteeme. But I giue it you without sorrow, without grudging absolutely; absolute, even for ever and ever. But peace commonly amongst men is
onely

onely held by some recipro-
call interest, or vnder a mu-
tuall feare; where somewhat
is wanting on either side;
and therefore soone disqui-
eted. But that peace which
I giue you, is not subiect to
such accidents; yee haue it
altogether from me, altoge-
ther freely; what can all of
you giue vnto mee? poore
lilly Creatures; Am not I
the living God, what can I
looke for from you? Where
of should I be afraid? This
then is the peace, which our
Lord Iesus leaveth here vn-
to his Apostles, vnto his
Disciples; and vnto all those
which haue beleaved their
word. Peace with God;
peace in their Consciences;
for as much as *the good plea-*

sure of the father was to reconcile vs vnto himselfe, and to make this peace by the bloud of the Crosse of his Sonne. Truly his good pleasure, Coloss. 1. 10. for, whence else could it be expected? Peace, which dischargeth vs of our sinnes, in as much as hee beareth them, and clotheth vs with his righteousness. 2 Cor. 5. 21. for as much as wee are made the righteousness of God in him. Peace, which delivers vs from the evill of the fault, in as much as it is forgiven vs; from the evill of punishment, because they turne to our good; pacifying our Consciences against his anger; In as much as of enemies we are received into his favour, our
soules

My peace I giue vnto you.

131

soules partakers of his glory, in as much as wee are incorporated not onely into his alliance, but also into his familie; In him, I say, *who of God, is made vnto vs, wisedome, righteousnesse, sanctification, and redemption.*

To whom with the Father & the holy Spirit, be glory for ever and ever.

A M E N,

A N





AN
HOMILIE
VPON THESE
WORDS;

One thing is needfull.
Luke. 10. 41.



W^o Sisters
receiue our
LORD into
their house;
to wit, *Mar-*
tha and *Mary*; And *Mar-*
tha makes her Complaint
vnto him, that whilst shee
was busie to giue him good
entertainment, *Mary* her
sister

sister sits downe at his feete
to heare his Preaching, not
caring to put to her helping
hand: whereunto our Lord
answeres, *Martha, Martha,*
(which name twice repea-
ted, advertiseth her to take
the greater heede to that he
had to say vnto her) *thou art
troubled about many things,
but one thing is necessary;* not
reproving her for the offi-
ces of loue shee went about,
being such as were both
seemely and commendable,
and where I pray you could
they be better bestowed,
then vpon our Lord? But
our Saviour recalleth her
vnto a more principall, ne-
cessary, and onely necessa-
ry worke; being a thing v-
suall with the sonne of God
(who

(who descended from heaven, to lift vs vp thither) alwayes to weane vs from too much minding our belly ; our worke ; and to draw vs from this earthly life, vnto the heavenly ; from these inferior and humane offices, vnto those benefits, which bring vs vnto the everlasting Mansions.

One thing then sayth he, even one thing *is necessary* ; To the meaner sort, how many things seeme necessary ? To those of higher ranke, many things are wanting ; vnto the wise, many things passe from pleasant, vnto things profitable, from profitable to things necessary, and even amongst these necessary things, how
many

many of them are chosen, or refused ? and yet Lord thou sayst, that one thing onely is necessary ; thou who being man, conversedst amongst men, couldest not be ignorant, that in a house, where there are a number of imployments, if but one thing be wanting, we think we are halfe, if not wholly maymed ; In like manner, in a store-house, after wee haue imagined, whatsoever can be devised, yet many things are still wanting. Thou, O God and man in one person ; who didst giue thine assistance at the Creation of things ; thou hast made an infinite number of things, as the Elements, Mineralls, Plants, living Crea-

Creatures, Planets, Starres,
and all for the vse and ne-
cessities of men; nay rather
of one man. And yet thou
here tellest vs, That *One
thing is necessary*; what then?
are all other things there-
fore superfluous? Hath na-
ture made ought in vaine?
or thou LORD so many
things in vaine? As though
thou wert lesse then thy
Creature. What then would
become of that *manifoldde*
wisedome; that wisedome
of thine, who tookest plea-
sure to create varietie of
things? Varietie then, not
vanitie, seeing it came from,
and also depends on thy
wisedome. And therefore
let vs waigh this saying of
our Lord, who contradicts

πολυπειχι-
λος σοφία.

not

not himfelfe, either in words, or actions, and let vs feeke with reverence among fo many things, what then may be this *One thing neceffary*. The which certainly ought to glad vs, and to giue worth to all other things, though otherwife fuperfluous.

One thing then fayth he, *is neceffary*; neceffary for thee *Martha*, and vnto every beleever: Now we properly account that neceffary, with which wee can, and without the which wee cannot liue, much leffe liue well; wee I fay, who are compofed of body & foule, one part mortall, the other immortall. It fhould then follow, that this one thing
muft

must haue reference vnto both, otherwise, one thing would not suffice both, but one of them rather then the other, rather the soule then the bodie, according to the visuall manner of Christes words, which alwayes respect the soule more then the bodie, not as having an eye vnto the bodie; but for the good of the soule.

Therefore let vs stand no longer Cheapening about riches, favours, greatnesse, health, or knowledg; things which are not heere to be sought for, nor in this one thing to be found; things which all men haue not; for if all were rich, mightie, learned, then there should be no difference at all. Men
being

being respected more or lesse, according as they want these things, or as they haue them in greater abundance then others. Our Lord then, to giue it vs in one word, sayth, that *Mary hath chosen the better part, which shall not be taken from her*; For, for the most part, those things formerly mentioned, are subiect to perish, and totally to be lost. Therefore this one thing must needes be *Godlinesse*, that is, mans dutie towards God, and his well-being with God, subsisting in it selfe, without the ayde or helpe of any other, having the promises both of things present and to come, which onely giveth the forme vn-
to

to all those other things:
Without this, being but a
confused lump, whether
mixed therewith, or else be-
ing absent, making them
either good or evil, as the
salt to season them, which
otherwise would putrefie
and corrupt: or as the soule;
giving them their life, fee-
ling, and motion, which o-
therwise would turne and
passe into rottenesse, into
wormes, and into serpents;
which being ingendered
therein, eat out the bow-
ells. And therefore *Salomon*
concludes with vs, who had
tasted of them, even to dis-
taste, and possessed them to
his fill; *Vanitie*, sayth he,
Ecel. the 1. and all is vanitie.
Feare God, then sayth he,
and

and keepe his Comandements;
for this is the whole dutie of
man. Eccl. 12. This our Lord
(a greater then Salomon)
tells vs, is that *One thing ne-
cessary*. For doe we not see,
that our first Father in his
integritie, the Monarch of
all the world, not keeping
himselſe vnto *this one thing*,
but suffering himſelſe to
be deprived of his fauour,
which preserved him, and
made him better then all
things; thereby lost the go-
vernment, and almost the
vſe and knowledge of them;
ſo as notwithstanding the
whole world was created
for him, yet hee revolting,
all became accursed and
damnable vnto him, from
the greateſt of the creatures
even

even to the least. The elements turned into corruption, the beasts of the earth into rebellion, the creeping things vnto persecution, the hearbs into poyson, the corne into thornes. A curse which cannot be repayred, but by returning vnto this onely *pietie*, which by the perswasion of Sathan, hee lost for all his posteritie, but is now found againe for those who cleaue vnto God, in our second *Adam*, to wit, in our Lord Iesus Christ, God and man, who sets vs againe in our way towards God, making peace betweene him and vs; And therefore he prayseth *Mary*, who keepes neere vnto him, sitting at his feete, who

who setting aside all other businelle in the house, lets not goe her hold, because in him shee finds all things, or rather forgets all other things, who indeed sucked the doctrine of life from that mouth, and from that sacred spring; and on the contrary, hee reformeth *Martha*, and cals her away, from her household affaires, and civill complements to a dutie of an higher nature, wherein are to be found and recovered all other things, that is vnto the studie of pietie, and vnto *this onely necessary thing*, *Iacobs* portion, *Maries* lot, even that pearle for the attaining whereof, all must be sould, *Mat. 13. 45.* which thing being once got,

got, can never be taken away.

O Christian, art thou rich, glory not therein ; but be thou poore, and be thou humble in spirit, thinke that these riches are given vnto thee, to make tryall of thy liberalitie towards the Saints, and of thy charitie towards thy neighbours ; and so they turne as a blessing vnto thee, which otherwise are to thee a snare, the cause of a heauie reckoning, reseruing to him a great remaynder to be payd downe presently, or else to prison, or rather to the rack. But art thou poore, & wast thou so borne ; thinke thou then, that God in his iustice, hath neede of sergeants

H and

and officers, to Cite and Summon the rich. Or art thou decayd by theeves, fire, or by some bankrupt; thinke then, that thereby God hath discharged thee of this great account, and therewithall hath lightened thine expences from superfluities, vnto which these riches might seeme to bind thee; and so to bring thee to that estate, he hath ordained for thee. But is it grievous vnto thee, to haue lost that which once thou hadst, yea more grievous, then if thou hadst never had it; thinke that in stead of being able to relieue others, God calls thee to faith; thinke also, that GOD hath his Champions, his Actors, and

Note.

and so will haue thee to be one of them, and that hee vnclothes when and whom it pleaseth him, to set them (as it were) vpon the stage naked as my nayle, even to the wast ; having neither raiment nor weapons to defend themselues withall against the iniury of the weather, nor against the gripes of the world, but onely his^{*}Oyle. But if they were clothed like others, be it as rich as might be, yet were they not acknowledged for Champions, but if they come vpon the stage naked; the beholders are attentive ; they looke, they admire their armes, their sinewes, their ligaments, their musckles, the stedfast

^{*} Alluding to that oyle which wraistlers vsed to annoint themselves with, being naked from the girdle vpward.

nelle of their standing, the force of their gripes : their faith, their constancie, their vertue, or rather the strength of this holy oyle of the spirit of God, which is in them. And being ready to depart thence, they are proclaimed by the Herauld, they carrie away the prize, the crowne which withereth not. Seest thou not then, how pietie seasoneth the evill of thy povertie, or wouldst thou now rather haue had the fairest garment of the rich?

Art thou in credit or reputation? thinke it is but a smoake of the Court ; and beware least it turne to oppression. Art thou as a *Ioseph* in *Egypt*, pray for thy Lord and Maister ; Be a Fa-
ther

ther vnto his people, forget
not thy thy kindred, nor
familie; whether within or
without; in the Church,
or in the Common-weale,
but according to thy power,
as a feeling member thereof,
make them sensible of thy
fidelity. But art thou none
of these, but one of the cō-
mon sort, it may be, not be-
cause thou deservest not
better, then thinke with thy
selfe; that he who disposeth
all thinges with waight,
number, and measure, who
discerneth within thee, that
thou seeest not thy selfe;
knowes best what is fittest
for thee; handles thee accor-
ding to thy disposition, hee
takes that wine from thee,
which heated thy liver, and

therefore brought thee to this dyet. And therefore bridle thine appetite, and looke vpon his favours bestowed vpon others, without repining, liue without envie. But hast thou beene in credite and reputation, and art thou reiected, be it by alteration of thine estate, or by the Prince, not of thy selfe, be not discouraged, thy fall is not great, and seeing thou canst be no more revered vpon thy Chariot as a *Ioseph*; let them reverence thee as a *Iob*, although vpon a dunghill, even by those holy consolations, which thou hast learned hereby thy selfe, and which thou shalt also leaue vnto others. Beleeue mee, that

that all those applaudings, those flatteries, those adorations which were given vnto *Ioseph*, are now vanished in the ayre, who nourished so many bodies, and saved them from famine; whereas on the contrary, the holy speeches of *Iob*, are consecrated vnto all eternitie for instruction, and are so many perpetuall consolations, reviveth and comforteth the soules of the Saints vnto this day; and then, this dunghill being ordered by pietie, wouldst thou change it for the smokes of a Court, or for all the glory and treasures of *Egypt*?

Art thou a Magistrate, thinke then with thy selfe, that he who judgeth here

A Magistrate.

below, shall be thy ludge from aboue, and remember also that thou executeſt Gods judgement, and not thine. And therefore execute judgement and justice, justice in helping the poore out of oppression, judgement in chastizing the oppressor, without exception, without acception of person. And hold godlinesse alwayes as thy sword in thy right hand, poyse thy balance straight, not to make a false draught, but to carry it even.

A private
person.

But art thou a private person, thinke then how much God hath spared thee, who hast not to giue account of the goods of another, nor of the bleud of thy

thy brethren. Arme thy selfe to suffer iniuries, and ponder in thy minde, in thine owne conscience, the difference between such an high estate, and thy meane condition, whether in suffering or doing.

Hast thou beene a publicke person, and art thou now deprived; deprived, not having deserved it, deprived peradventure having deserved better, and more then deserved it also; disrobed notwithstanding of scarlet, & brought to weare freese; then thinke with thy selfe, how often thou hast willingly vnclothed thee, to go to bed, and didst thou sleepe the worse, to take thine ease? thinke then

Of a publicke person becoming a private.

H 5 with

with thy selfe, that this costly attyre, is such where the Mothe most breeds, the Mothe of the Court; as jealousie, slander, envie. But rather remember how many Kings and Emperours, being weary of wearing their Crownes, impatient of sustaining and vndergoing the same, haue cast them off, detested them, to finde rest vnto their minde, and that by laying them aside. Many also to seek the health of their soules, which they thought could not stand therewith, namely, true pietie, this *One thing necessary*; and yet pietie, which abhorres neither Scepters nor Crownes, but on the contrary, makes them flourish, when

when they belecue it. But to a very few hath the Lord vsually given, especially, to these great powers, a capacitie to holde them vpon such dependences. And from thence comes so many miseries in the world.

But besides, be it thou be disrobed, and further vexed in thy estate; they grate thee, they hewe thee; know how that God hath his dimonds amongst men; and we are beautifull, if we be such. Rough as they be, he puttes them vnder the Wheele of Steele; he polisheth them, he smoothes them, he cuts them in Tables, in pointed ones, &c. Otherwise, it could not be done; and then they shew
their

Note.

Rom 8. 28

Of an helth
full consti-
tution of
body.

their hardnesse, their wa-
ter, their fire ; their faith ;
their sinceritie, their zeale.
And therefore feare not that
he who is so good a Jew-
eller, should marre thee ;
for in cutting away some of
thy rubbish, he giues thee
thy forme ; by diminishing
of thy waight, he augments
thy price. Pietie teacheth it
thee, it telles thee, that *all
things* (nothing excepted)
worke together for good, hel-
ping forward the saluation
of *them that loue it* ; but to
speake it more warily, to
those that it loues.

Art thou healthfull, art
thou strong, it is a gift of
God ; giue him thanks for
it, but abuse it not vnto dis-
order, and violence, possesse
these

these, as things that are but
frayle.

But art thou sickly, and
afflicted with infirmities,
and hath Sathan touched
thy flesh? afflict not thy
selfe above measure; thinke
that these grieues, are as so
many summons, and goads,
to vrge thee to pray vnto
God, to call for his grace;
nay rather, prayse him. How
often are the sicknesse of
the body sent, for the health
of the soule, and haue kept
vs from sinnes and other
follies? For sicknesse, and
adversities; haue their songs
of prayse, no lesse then pro-
sperities, yea even as well as
the greatest joyes; in their
divers accents, and tunes of
sweetnesse, most harmoni-
ous.

Of a sickly
constitution.

Note.

ous, we haue an example in *David*, who sung more in affliction, then when he was jocund; yea even in aduersitie, hee seemes to redouble his melodie; because our nature being little or nothing sensible of the graces of God, is not touched vnto the quicke; hath quickly enough, or lightly passeth it over, and according as his hand is light or heauie, it leapeth, it cryeth, and will haue no nay, vntill she be heard. But know be sides, O Christian, that sorrow hath her part to play, as well as joyes; that as fullnesse hath emptinesse succeeding it in order, so sorrow hath her sweete relish, which stirres thee vp to call
vpon

Note.

vpon thy Creator in thy
misery, and hearest him an-
swering thee by his holy
spirit in his mercy, who
feelest him in thy soule
from his sweete hand, bring-
ing a slumber vpon thy
sorrowes; binding vp thy
soares; who teaching thee,
causeth thee to see that they
are but incissions of the sur-
geon, and not the wounds
of an enemy, being guided
by the judgement of loue,
and not by a fury of hatred.
Whence the Apostle wil-
leth vs. *Phil. 4. 4. To reioyce
alwayes in the Lord, and a-
gain to reioyce*, being in a
season, when the Apostle
was full of combatts of per-
secutions, and of Bondes,
himselſe being bound for
the

the Gospell ; But obserue, that he sayth, *in the Lord* ; for as much as pietie makes vs receiue it all from God, and as from a father, makes vs to take sicknesse, afflictions of the body as a purgation for the health of the soule ; for as much as but one dramme of the loue of God manifested vnto vs by his spirit, is of power to dissolve a sea of griefes ; there needing but one sparke of the spirit of God, to consume all.

Of such as
are learned.

In a word, art thou learned, I will further instruct thee, for know thou, that whatsoever thou knowest, is not the thousand part, of that whereof thou art ignorant ; for he who was most expert

expert in the knowledge of the matters of this life, acknowledged, that all his knowledge was but vanitie; yea vanity more apt to puffe vp, then to fill; to make thee proud, rather then truly glorious.

There is also a certaine learned ignorance, that one who is truly learned, would preferre before all thy learning; And therefore in praying God for his graces, referring them to their right end, namely, vnto pietie, to the service of God, without the which they are nothing: be not then I pray thee, too wise in thy selfe. But art thou ignorant, or esteemest thou thy selfe to be so; who dardest not
speake

A learned
ignorance.

Of such as
are ignorant.

speake before others, and art ashamed of thy selfe. Be not therefore troubled; I am about to teach thee how to be both better learned, and wise; if thou wilt belecue me, nay, if thou wilt but belecue even that great learned Apostle, who 1 Cor. 2. 2. determined among his *Corinthians, to know nothing, but Iesus Christ, and him Crucified*, was notwithstanding rapt vp into the third heaven, into Paradise, where he both heard and sawe, things not to be vttered, and yet of all that, he makes no reckoning, in respect of this onely knowledge, the knowledge of this one thing, which is *onely necessary*, on which they are all either
groun-

grounded, or confounded.

Let vs see then how pietie suffers not riches to make vs proud; nor to turne favour into oppression, greatnesse into violence, health into disorder, knowledge into vanitie, but extracting these from it, as it were poyson from Vipers; to make thereof good Treacle, turning it into the medicine of humane societie, being without this, both dangerous and deadly to meddle withall. It supplies also all our wants, poverties, infirmities, afflictions, and necessities, as onely necessaric, like vnto that hearbe *Tobacco*, so much extolled in the

the New-found-Landes, which alone is sufficient for meate and drinke, for Clothes, and for Phylicke. Wee say, like to that *Manna*, in the Wildernesse (according to the Iewish *Rabines*) which fitted every mans taste, whatsoever he desired, else were there never so little of this drugge, it would convert to it selfe, and into it selfe, every other thing.

See another Example in Saint *Paul*. *Phil. 4. ver. 11.* *I haue learned, sayth he, to be content with that I haue, I know how to want, and how to abound, every where, and in all things, I am taught, as well to be satisfied, as to hunger, as well to abound, as to want.*

*want. But heare how? I am
able to performe all things in
Christ, who gines me strength,
in and by this his onely
grace. This onely grace of
Christ doth furnish all, be-
ing apt onely of it selfe,
both to pare away our ex-
cesses, and to supply our
wantes, to make vs finde
contentment in povertie,
and glory in shame. And
therefore sayth he elsewhere;
God forbid that I should glory
in any thing, but in the Crosse
of Iesus Christ. A poore glo-
ry, wilt thou say, in one
Crucified; He is dead in-
deede, but is risen againe,
ascended into heaven, and
raigneth there. Of which
glory, of which kingdome,
hee that is a member of
Christ,*

Phil. 4. 13.

Christ, fees himselfe already partaker of. Who thinketh it strange, that the head being in heaven, the feet should not haue a feeling therewith, should not glory therewith, though creeping here belowe on the earth. And from this glory it commeth, that the Apostle stiles himselfe, putting it in the front of one of his Epistles. *Philem. 1. Paul a prisoner of Iesus Christ*, in bondes for his Name. Might hee not rather (wilt thou say) haue stiled himselfe with a more honourable title, namely, Rapt vp into Paradise, as if he had beene equall to the Angells. But his pietie, this faith in Christ, ho-

Note.

honours him, and sanctifies his bondes; so that to suffer in Earth for Christ, is more vnto him, then to be taken vp into heaven, this ravishment being of short continuance, but his sufferings which assure him of his promise, to haue there an everlasting being, and to raigne there for ever with him.

But heere O Christian, it may be thou desirest to knowe, wherein *this one thing*, properly consistes, which hath so many vertues, and onely can doe all things, but thinkest, and fearest, that this knowledge is too laborious, who seest so many bookes of so long studies written, so many de-

What is meant by this one thing.

degrees to passe through, to attaine to so high a knowledge. And verily, the mystery of godlinesse is great, as Saint Paul telleth vs. *1 Tim. 3. 16. That God was manifested in the flesh, iustified in spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and received vp into glory.* For of every one of these Articles, there might Volumes be made. The Angels themselues, sayth Saint Peter, *desire to pricke thereinto. 1 Pet. 1. 12.* But for all this be not dismayd. For God the Creator of man in his mercies, would that this mystery should of right belong as well vnto the ignorant, as vnto the lear-

learned ; by very Idiottes
he hath converted Orators ;
in the netts of poore Fisher-
men, he hath taken Philo-
sophers ; In one and the
same Sea, both great and
small fish line and swimme ;
depths for the one, and
shallownesse for the other ;
thou hast thy part in this
mystery, or rather thy pri-
viledge, though thou coul-
dest not reade. Vnder the
Law it was sayd, *doe this,*
fulfill the Commaunde-
ments of God, *and thou*
shalt live ; A lesson propor-
tioned according to that
integritie, wherein our first
parents were created. After
so great a fall, which dis-
placed, which bruised all

I his

his faculties, and ours in him; as over-matched. For where is the man that ever did, or could performe it? But Christ our Lord by his perfect obedience, not content onely to satisfie for vs, but therewithall giues vs a lesson, both shorter and easier, that is, this mystery of faith; *If thou confesse*, sayth the Apostle, *the Lord Iesus with thy mouth, and beleeuest in thy heart, that G O D hath rayed him from the dead, thou shalt be saved.* Rom. 10. 9. Wilt thou haue it in other words; *These things are written*, sayth S. Iohn; these Gospels. Iob. the 20. and last verse, *that thou mightst beleeue, that Iesus is the*
the

*the Christ, the sonne of God,
and that in beleewing, you
might haue life in his Name.*

And wilt thou make it
thine, and appropriate it
vnto thy selfe, say then,
with S. Paul, 1 Tim. 1. 15.

*It is a true saying, and wor-
thie of all acceptation, there-
fore waver not, neither dis-
pute, but with him con-
fesse, that Iesus Christ came
into the world to saue sinners,
of whom say thou, I am
chiefe. Here thou hast thy
part, take it home vnto
thee, it is Maries part,
which cannot be taken from
her. Cleaue therefore vnto
Christ, and cast downe at
his feete (by her example)
the pride of thy flesh, the*

Psa. 119. 98

Rom 10. 4.

Faith, if of
the right
stamp, is o-
peratiue.

de

opinion of thy owne righte-
coufnesse, make thee a tear
at his feete, by humilitie,
in seeking his fauour, which
is thy reconciliation with
the Father ; And then say
thou, but not as *David*,
thy Law O Lord ; but ra-
ther *thy Gospell*, which is
the end of the Law ; *Faith*
in thy Christ, hath made
mee more learned and wi-
ser, then all the learned men
in the world.

But learne also, that this
faith is not an emptie, ima-
ginary, or idle opinion, but
an inward and sound per-
swasion, which hath a sub-
stance, which manifests it
selte by workes, makes a
deepe Impression in thy
soule,

soule, engraues Christ in
thy heart, in thy spirit;
begetting in thine vnder-
standing, a feeling of the
loue of God towards thee,
in thy will a holy fire of
loue towards God, nou-
rished by the same his loue,
which quencheth in thee
all other loues, that de-
pendeth not thereon; but
aboue all, the loue of thy
selfe. And therefore even
as when thou hast grafted a
grift vpon a wilde stocke,
and a while after comdest
to see, if it hath taken; fin-
dest the barke greene, some
budds; and a little after,
both leaues and fruit, thou
reioycest and holdest it as
younge; so in like manner

Note.

J

wilt thou see, if the faith of Christ be rooted in thee; and that vnto salvation, re-view thy selfe from time to time, if it hath imprinted in thee a hunger after the knowledge of God, an ardent desire to please him, a feare to offend him, to order thy senses, thy moouings, thy actions, thy passions, to governe the faculties both of body and soule, as instruments of puritie, of integritie, of charitie, of justice, to renew thee from day to day, in thy inward and outward man, casting forth a good savour in thy life, and conversation, then say boldly, that faith hath taken roote in thee, and the
grift

grife is past the worst : but
about all, if shee renounce
her first sape, to receiue it
from Christ; this grafting
being of another nature
then ours are, because these
turne the wilde sape into
them, contrarily, this con-
veyeth vs to Christ, con-
verts vs into Christ, whence
wee may then say with S.
Paul, Galat. 2. and 20. I
live, yet not I, but Christ
lives in mee, and whilst I live
now in the flesh, I live in
the faish of the Sonne of God,
who hath loved mee, and gi-
ven himselfe for mee. Being
readie to cast away what-
soever is in vs, and of vs,
whatsoever seemes to be
most precious in our eye;
to

f

to keepe, and to preserue
this onely ; even this one
onely *necessary thing*, which
is worth them all ; being
then every way fit to say
vnto Christ, with all con-
fidence and boldnesse ; I
haue sinned, but I know
that thou art my I E S V S,
the Sonne of God my re-
deemer, this onely word
sufficeth ; let vs therefore
keepe it pure, and without
mixture, with this Word
let vs passe the night of
this world, let vs passe o-
ver his Barricadoes, and
Watches ; if we meete with
some rubbes, though it be
with some danger, yet let
vs goe forward till breake
of day, even of our day,
of

of our rest, there wee shall
see our I E S V S raigning in
heaven, to liue with him,
where wee shall raigne glo-
riously, glorifying him for
ever; to whom with the
Father, and the holy
Spirit be glory
for ever, *A-*
MEN.

FINIS.

ERRATA.

PAge 112. line 21. and
113. l. 2. for *amongst*,
read *in*. P. 136. l. 5. for *con-*
versest, read *conversedst*.
